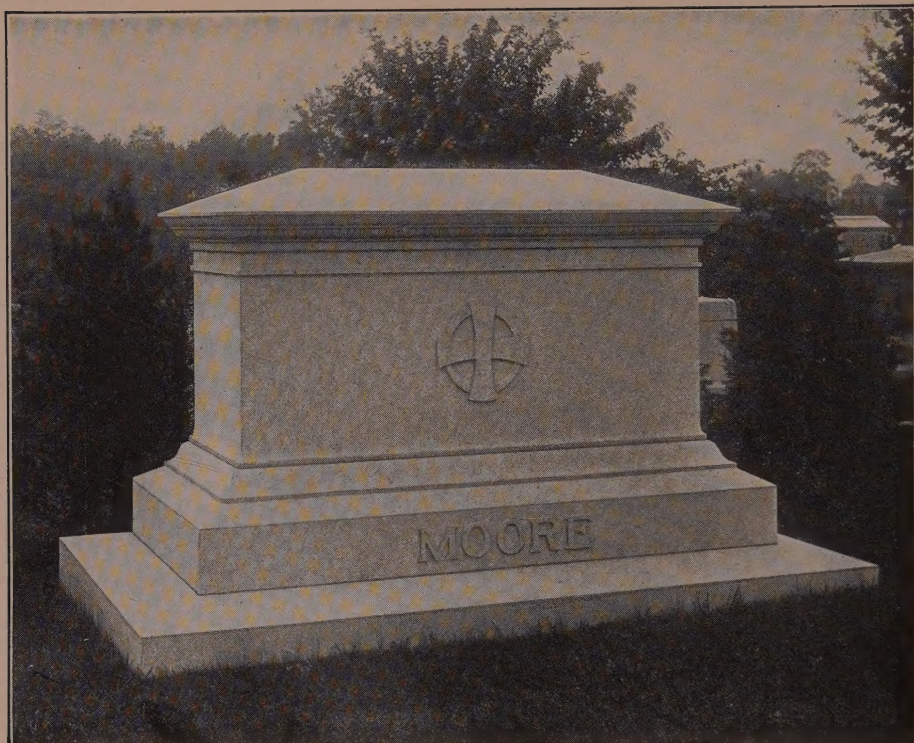


The Spirit of Missions



The Angel of the Church and the Shepherds of Christ's Other Sheep

December, 1914



ERECTED BY THE HARRISON GRANITE COMPANY IN WOODLAWN CEMETERY, NEW YORK CITY

During the sixty years' experience enjoyed by this house our product has been recognized as a standard of excellence both in public and private memorials.

Booklet B on request.

Harrison Granite Company

200 Fifth Avenue, New York City

*Resident
Representatives:*

{ H. LAWSON, 4927 Osage Avenue, Philadelphia, Pa.
H. L. DAVIS, 1206 East Adams Street, Syracuse, N. Y.
GEORGE SIMPSON, 1501 Kresge Bldg., Detroit, Mich.
R. S. MORRISON, Fine Arts Bldg., Chicago, Ill.

Works:
Barre, Vt.

MISSIONARY DISTRICTS AND THEIR BISHOPS

I. AT HOME

Alaska: Rt. Rev. Dr. Peter T. Rowe.
Arizona: Rt. Rev. Dr. Julius W. Atwood.
Asheville: Rt. Rev. Dr. Junius M. Horner.
Eastern Oklahoma: Rt. Rev. Dr. Theodore P. Thurston.
Eastern Oregon: Rt. Rev. Dr. Robert L. Paddock.
Honolulu: Rt. Rev. Dr. Henry B. Restarick.
Idaho: Rt. Rev. Dr. James B. Funsten.
Nevada: Rev. George C. Hunting, Bishop-elect.
New Mexico: Rt. Rev. Dr. Frederick B. Howden.
North Dakota: Rt. Rev. Dr. J. Poyntz Tyler.
North Texas: Rt. Rev. Dr. Edward A. Temple.
Oklahoma: Rt. Rev. Dr. Francis K. Brooke.

Porto Rico: Rt. Rev. Dr. Charles B. Colmore.
Philippine Islands: Rt. Rev. Dr. Charles H. Brent.
Salina: Rt. Rev. Dr. Sheldon M. Griswold.
San Joaquin: Rt. Rev. Dr. Louis Childs Sanford.
South Dakota: Rt. Rev. Dr. George Biller, Jr.
Southern Florida: Rt. Rev. Dr. Cameron Mann.
Spokane: Rev. Dr. Herman Page, Bishop-elect.
Utah: Ven. Paul Jones, Bishop-elect.
Western Colorado: Rt. Rev. Dr. Benjamin Brewster.
Western Nebraska: Rt. Rev. Dr. George A. Beecher.
Wyoming: Rt. Rev. Dr. Nathaniel S. Thomas.

Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

II. ABROAD

Anking: Rt. Rev. Dr. D. Trumbull Huntington.
Brazil: Rt. Rev. Dr. Lucien L. Kinsolving.
Cuba: Ven. Hiram R. Hulse, Bishop-elect.
Hankow: Rt. Rev. Dr. Logan H. Roots.

Haiti: Rt. Rev. Dr. Charles B. Colmore, in charge.
Kyoto: Rt. Rev. Dr. H. St. George Tucker.
Liberia: Rt. Rev. Dr. Samuel D. Ferguson.
Mexico: Rt. Rev. Dr. Henry D. Aves.
Shanghai: Rt. Rev. Dr. Frederick R. Graves.
Tokyo: Rt. Rev. Dr. John McKim.

IMPORTANT NOTES

SUBSCRIBERS TO THE SPIRIT OF MISSIONS

IN order to give our subscribers efficient service, it is requested that subscriptions be renewed as promptly as possible after expiration notices are received.

ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE. Subscriptions will be discontinued unless renewed. Upon the wrapper with each address is a note of the time when subscription expires. Changes are made on the fifteenth of each month. For subscriptions received later changes appear the following month.

TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



INTERIOR OF HOLY TRINITY CHURCH, PARIS. (See page 843.)

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXIX

December, 1914

No. 12

THE PROGRESS OF THE KINGDOM

NEVER since the dawn of the Christian era has there been a Christmas-tide like this. Even in those days when warfare was the trade of all but the serfs, and when in every nation men went armed for conflict, there were never at any time so many facing one another in deadly strife as are gathered to-day upon the plains of Europe. Christmas, 1914, seems like the antithesis of the first Christmas Day, of which Milton wrote:

**"Peace
and
Good-will"**

No war, or battle's sound,
Was heard the world around:

The idle spear and shield were high up-
hung:

The hooked chariot stood
Unstained with hostile blood;

The trumpet spake not to the armed
throng;

And kings sat still with awful eye,
As if they surely knew their sovereign Lord
was by.

To-day the angels' song seems drowned in the thunder of artillery and the clash of warring legions. Over the world there lies a pall; shadow and silence are in many homes; bitter suffering abounds; the dead upon the battlefield are only a part of those who die because men fight.

Even those of us whose homes are untouched and who go our accustomed ways in peace and amid reasonable plenty, do not escape the brooding shadow. Peace seems to have fled from the world. Even those who are not at war are not in peace, nor can they be, because God is making of the world a brotherhood. We are entangled in the very processes of life, and each year have less excuse for asking the old question, "Am I my brother's keeper?"

Yes, it must be admitted that never was there so little peace on earth as exists to-day, but has the message of Christmas become a futile thing? Does it sound a false note in the midst of conflict? How about the closing phrase? Has good-will also disappeared? On the contrary, one may feel that in some respects at least it has never been so abundantly manifested. Even at its worst this is no war of cruelty nor rapine. Wherever the burden of responsibility may rest, each nation engaged is fired with high purpose, and a real conviction that it is acting nobly in that which it does. Calm courage, eager bravery and sublime sacrifice have become the commonplaces of whole nations. Personal and social quarrels have been lost sight of in something larger and more compelling.

Then, too, while beyond question international bitterness has been increased, it is also true that international sympathy and loving-kindness are greater than ever before. Thousands upon thousands of the missionaries of mercy are giving their aid to those who suffer; millions of money are being contributed to alleviate overwhelming misfortunes; an unknown multitude of men and women are denying themselves accustomed things that they may give their pennies or their dollars to the Red Cross, the Committee of Mercy, or some other of the manifold agencies which have sprung to the rescue of the distressed. If the world has lost its peace, it has wonderfully found its good-will, and though for a time the bitterness of the warring nations toward each other must be accentuated, yet when the frenzy of battle has passed, and each has time to realize how much each has sacrificed, respect for a brave and conscientious adversary must soon replace the hatred of the present, and prepare the way, please God, for that brotherhood of nations which alone can set peace in the earth and create good-will among men.

Therefore, both as a hope and a promise, an aspiration and a thanksgiving, let us sing our Christmas songs and say our Christmas prayers. Peace out of conflict; good-will through suffering and sacrifice—these are not anomalies, but are of the stuff from which human lives are made, and human character built up.

EARLY in November a cable message reached the Missions House announcing that the Emperor of Japan had made a personal gift of 50,000 yen (\$25,000) toward the equipping of St. Luke's International Hospital. The announcement of the imperial gift to this Christian institution was made by Count

**Emperor
Yoshihito's
Gift**

Okuma, Japan's premier, and president of the Japanese National Council of the hospital.

The gift of his majesty the Emperor is a generous one, yet its chief significance lies not in the amount given, but in the fact of the gift. It is said to be without precedent, and marks the desire of the Emperor to pay just tribute to a good work well done on behalf of his nation, and also to cement more closely the ties which bind Japan and America. Undoubtedly this imperial act will facilitate the task of the Japanese Council in raising their part of the considerable sum necessary for the satisfactory establishment of St. Luke's. It should also stimulate the American Church to a like interest and effort, in cordial recognition of the ready cooperation extended by the Japanese themselves.

May we not cite this incident as corroborating the statements contained in another article appearing in this department, concerning the attitude of Japan toward the United States?

IN the midst of the difficulties created by the war, the Board still finds cause for encouragement. Gifts are being made which may fairly be taken to indicate that those who expect from the Church a larger generosity have at least as much to justify them as those who look for smaller offerings.

Some Encouragements

The most substantial encouragement came on October 16th, when the venerable Presiding Bishop entered the office of the Treasurer and laid upon his desk a check for \$100,000,—the gift of a friend, who thereby establishes the "Bishop Tuttle Memorial Fund." This fund is to be held in trust and invested, the income to be used for domestic missions. Of that sum \$3,300 will be devoted to the salary and travelling expenses of the missionary bishop of Utah, so long

as it may remain a missionary district, and any additional income will be available for any regular appropriation in the domestic field. A second encouragement came when a gift of \$5,000 was made in the name of the late Frederick W. Devoe. This was received through his heirs, who stated that they were thereby carrying out a wish which he had expressed. The receipt of this large individual gift placed the record of receipts for September and October \$2,286 in advance of that for the same period last year; without it they would have been less by a slightly larger amount. These two gifts surely indicate a disposition to sustain adequately the work of the Church.

In connection with this it may be stated that the Board also has entered into full possession of the principal and interest of a fund amounting to \$165,348.12, the interest of which have heretofore been used as a life annuity, but by the death of the beneficiary the interest only becomes available for the missionary work.

Surely there is ground for believing that Christian men and women will realize that they must, more earnestly than ever, push forward the propagation of the Gospel of Peace, as the sole influence which can free the world from the Frankenstein monster which is destroying it.

A FEW months ago the religious world was considerably excited by the statement that China had adopted Confucianism as its state religion. **More about Confucianism in China** At that time we pointed out how little this really meant. It was at most only the preservation of an ancient practice which had become a purely formal and official act, occurring once each year.

Since then President Yuan Shih Kai has made this fact still more clear. Replying to an inquiry from the secre-

tary of the International Reform Bureau regarding the real attitude of the Chinese government in the matter of religious liberty, the president's secretary wrote:

"In reply to your letter, which the President has read, he states that the worship of Confucius is an ancient rite which has been observed for many ages during China's history, and has been handed down from ancient times. It has nothing to do with religion. Catholics, Protestants, Mohammedans, and men of other religious faiths, will find nothing to keep them from entering official life. If the district magistrates for any reason are not able or do not wish to worship Confucius, the ceremony may be conducted by some one else."

How naïve is the statement that the worship of Confucius "has nothing to do with religion," and how altogether Oriental the assurance that if magistrates do not wish to worship Confucius they can have some one do it in their place! Verily, there is little occasion to take the matter seriously.

AT the recent meeting of the Primary Synod of the Province of New England, Bishop Lawrence of Massachusetts presented his resignation as the elected representative of the Province on the

**Bishop
Lawrence
Resigns**

Board of Missions. His reason for so doing was the enormous pressure which is coming upon him at this time in connection with other general activities of the Church, particularly the matter of Clergy Pensions. The Synod, with great unwillingness, felt compelled to accept the resignation, and the Bishop of Rhode Island was elected to fill the vacancy.

There is no member whose withdrawal from the Board of Missions could be more keenly felt. In the most intimate way, and through many

years, Bishop Lawrence has been concerned in missionary affairs. At the time of his resignation he was a prominent member of the Executive Committee, where his long experience, wide knowledge and clear judgment were of the greatest value. Not only has he been personally interested and active in setting forward the cause of the Church's Mission, but under his leadership his diocese has developed such efficiency as to set a notable example to the entire Church. While appreciating most heartily and sympathetically the compelling cause of Bishop Lawrence's withdrawal, the Board cannot but feel that it is bereaved.

THE German outpost at Kiao-Chau, China, has fallen before the attack of the Japanese, after a gallant resistance to a fate which was inevitable. The German press is branding the victors as highway robbers, and warning them to beware of Germany's future vengeance. To those of us who remember that Kiao-Chau was wrested from China as a penalty for the death of two missionaries, and that while nominally leased it was really Germany's foothold for larger acquisitions in the Far East, the case, stated at its worst, seems to be that of one robber robbing another. At best—if Japan is sincere in her declaration—it is a method of restoring to a weak nation property unlawfully taken.

The friends of missions must always deplore the imposition of penalties and the exaction of indemnities for attacks upon missionaries as such. They cannot regret that China should have restored to her that of which she was deprived on so flimsy a pretext.

It would be interesting, by the way, to hear how England, who is so sincerely outraged at the violation of Belgian neutrality, will justify participa-

tion with Japan in the violation of Chinese neutrality. The Japanese troops marched seventy miles through Chinese territory, and China, though she protested, was too weak to defend herself. Without doubt England could have prevented an irregular act on the part of her ally, and there is some justification for the Chinese assertion that she was a willing accomplice in an unlawful proceeding.

IT is perhaps not strange that at a time when, by the war in Europe, discords and animosities are being sown, to bear their bitter fruit in future generations, there should also be whisperings

**Japan
and
America**

concerning Japanese resentment toward the United States. The circumstances which led to the outbreak of this criminal war are such that international suspicions are all too easily aroused, and since Japan has become involved in the European conflict, suggestions and assertions have been made which are calculated to create anti-Japanese feeling in this country.

It would seem that such suspicions find all too ready credence among us. Perhaps a guilty conscience with regard to our treatment of Asiatics may in a measure explain this. Few of us are prepared to deny that an invidious race distinction against them has been manifested in the recent history of our country. Yet Japanese restraint and patience during the last two years have been remarkable, and are a proof of their confidence in the final triumph of the American sense of justice.

It is reassuring to have expert testimony upon the question of Japan's present attitude toward America. The Rev. Dr. Sidney L. Gulick, after twenty-six years in that country, is qualified to speak with authority. The high regard in which he is held in Japan, the close touch he has had with its people and its rulers, and the con-

fidence they have shown in him, have given him an unusual insight into the real facts of the situation. In a statement recently issued he says:

"The attitude of Japan to America and to Christendom as a whole is highly complex. To state without qualification that Japan is thoroughly friendly, or to assert, as an attaché in the German Embassy is recently reported to have asserted, that throughout Japan there is an intense hatred of the American people . . . and that the people believe that war with the United States is inevitable,' is equally false. Twenty-six years in Japan compel me to discount all sweeping assertion about Japan. They are never made by those who know her.

"As to the attitude of the common people, I think I am safe in saying there is still widespread friendship for America. English is the one foreign language taught in all the high schools. All Japanese know and admire George Washington, Benjamin Franklin and Abraham Lincoln. All know that America is the land of democracy where the common man is not despised, but has full rights. All adult Japanese know of the return of the Shimonoseki indemnity (\$785,000) and of our freedom from plans for territorial aggression. All know that America helped Japan in her first contact with the West. Hundreds of American missionaries have lived in all parts of Japan and have won personal friendship in every class of society; to the masses they have been living examples of what Americans are. Thousands of Japanese students have studied in American schools and have enjoyed full privileges here, and splendid treatment. The result is such deep and widespread confidence in America that recent events, though disturbing, have not

yet shattered the friendship for America of the rank and file of Japan.

"I wish I could convince the American people that there is no danger whatever of war between Japan and America. For Japan it is financially, economically and physically impossible, and psychologically incredible. Her responsible leaders are well aware of this. She wants and needs our friendship, and she will do anything consistent with national dignity and honor to secure it. It is equally inconceivable that America should attack Japan. We need her friendship in the promotion of the right relations between East and West."

The Place to Begin

That there are differences and difficulties between our own nation and Japan it would be idle to dispute. These have perhaps been accentuated on our side by a certain blunt discourtesy, and on theirs by a sensitive race-consciousness. But it is interesting to know that Count Okuma, the premier, a year ago declared that the problem of right relations between America and Japan could not be solved by diplomacy or legislation, and least of all by war. Japan's hope, he said, lay in appealing to the Christians of America, and asking that the principles of human brotherhood be consistently applied to Japan.

Coming from the representative of a non-Christian nation, this is a profoundly significant appeal, and constitutes, we believe, a real opportunity for America to give a conspicuous example of those international relations which must govern the world if wars are to cease and the human race to become a world-family. We have shown our self-restraint in Mexico; we have demonstrated our sincerity in Cuba; we are honestly trying to educate and raise up the Philippines; let us also

deal fairly and Christianly with Japan; first of all, by declining to believe the wicked innuendoes and suggestions of hostility; and secondly, by employing in our international relations the same code of morals and ethics which prevails between individuals.

THE diocese of Virginia has been compensated for its renunciation when it surrendered its coadjutor to the needs of the general Church. For less than a year Bishop Lloyd had been at work there when the General Convention at Cincinnati called him back to the leadership of the Board of Missions as its president. Since then, for various reasons, no successor has been consecrated, but on the morning of October 28, the Feast of St. Simon and St. Jude, in St. James's Church, Richmond, the Rev. Dr. William Cabell Brown, of Rio de Janeiro, Brazil, was consecrated as Bishop-Coadjutor of Virginia. It is a suggestive fact that Virginia in both instances chose missionary leaders. This is both a testimony to the discriminating spirit of that staunch missionary diocese, and to the mission field as an effective environment for developing the qualities of leadership.

PROBABLY very few of our readers ever see the *Catholic World*—probably also very few readers of that trenchant Roman periodical will see THE SPIRIT OF MISSIONS; nevertheless one of our laymen—himself a journalist—has called our attention to an eight-page article entitled "Protestantism in Cuba" appearing in the November number of the above-mentioned magazine, which certainly calls for comment and correction.

The author is an Augustinian priest, presumably familiar with the subject.

He cites what he calls "the serious and powerful effort of Protestantism to proselytize Cuba," and states that "the main body of the missionary work in Cuba has been done by the four leading Protestant organizations: Episcopalians, Methodists, Presbyterians and Baptists. The first of these has spent one hundred thousand dollars yearly in Cuba for salaries and running expenses since the year 1900. This does not include real estate purchased or buildings erected, which items are carried as investments. The figures for the three other organizations are not available directly."

He goes on to say, "after fifteen years of the fairest and most favorable trial, Protestantism [in which classification the writer of course includes our efforts] is to-day in Cuba just where it began. There were no Cuban Protestants then; there are none now. After all the years of powerful effort, after all the expenditure of money and enthusiasm, there is not to-day a single established Protestant congregation of Cubans. . . .

There are those who go with some regularity to the Protestant meetings for one reason or another, and there are those who go for no reason at all. Of course advertising and music will gather audiences anywhere, but even those who go with some regularity to Protestant services do not as a rule fail to have their children baptized in the Catholic Church. . . . That Protestantism is failing in Cuba is attested by two widely separated facts. First, there are to-day thirty per cent. less missions and fifty per cent. less workers than there were six years ago. Second, the whole attitude of the missions and the preaching has undergone a radical and complete change. All over the island men and women workers are giving up the struggle and coming home. There is no future in sight for the work. The mission societies also at home are becoming wearied of the constant strain. For

years they have been giving glowing and wonderful promises of the things to be done in Cuba, and these promises are overdue."

We neither hold nor desire to hold a brief for "Protestantism in Cuba," or anywhere else, but we would set down certain facts regarding our own work:*

1. Our average yearly appropriation for Cuba since Bishop Knight took charge of the work in 1904 has been \$30,000. Before that date the expenditure was far less. Added to this there have been special gifts amounting perhaps to \$5,000 early. The average yearly total has certainly not been beyond \$35,000. These facts have been published through the Church and are accessible even to members of the Augustinian Order.

2. In answer to the charge of fail-

*Inquiry, however, elicits the following facts from the authorities of the Methodist Church, South. During the last three years they have expended \$45,000 annually; much less in previous years. The membership in fifteen years has grown from 204 to 3,686 and their native preachers from three to nineteen; organized churches from six to forty-nine; Sunday-School pupils from 286 to 2,364. They naturally have no intention of abandoning so encouraging a work.

ure, we simply insert the following table:

| | 1904 | 1914 |
|---|----------|-----------|
| Clergy | 3 | 18 |
| Congregations | 6 | 50 |
| Sunday-School pupils | 75 | 1,300 |
| Parochial School pupils | 75 | 800 |
| Communicants | 200 | 1,800 |
| Contributions toward self-support | \$1,000 | \$28,000 |
| Estimated value of mission property | \$12,000 | \$181,000 |

About half the number of clergy and communicants noted above are native Cubans, the remainder are resident Americans. These facts also are available to any who care to inquire. It seems a pity that information so inexact should appear in a religious magazine.

With regard to our work among the Cubans, we will also quote Bishop Knight, who says: "In conducting work among them, no attempt is made to proselytize. . . . A large proportion of the population is shepherdless, and it is practically impossible for the old Church to revive their interest in spiritual and religious things." We would also add that far from regarding our work in Cuba as a failure, it has frequently been quoted as a conspicuous instance of the Church's ability to do her part in the religious upbuilding of Latin-American civilization.

THE WAR AND THE WORK

FROM every side comes the question as to the effect of the war upon the mission work of the Church. Uncertainty and apprehension are everywhere expressed—and naturally so. It seems well, therefore, to tell the Church how matters stand at the end of the third month of this terrible conflict.

Our Work

Fortunately none of our missions are in the actual field of hostilities. The Japanese entrance into China is in a place far removed from our sphere of influence and does not con-

stitute a serious difficulty to any mission board. Liberia is more isolated than any other of our missions, though we can still reach it sufficiently to supply its needs. Yet while we are out of the actual range of shot and shell, we do suffer, in common with others, the blighting effects of the conflict. Our work is made more difficult and most costly. The conveyance of missionaries and missionary funds is impeded and many uncertainties arise. Exchange has risen considerably and it takes more American money to buy foreign currency in the mission field. The cost of trans-

portation, supplies, freight and insurance are all increased. In the field, therefore, we face serious conditions. Yet, as the only great nation not plunged in war, we rejoice and give thanks.

Our Support

But what about the home Church? Is it responding to the demands of the occasion? Here we find some causes for encouragement. During August, as was stated in our November issue, the gifts of the Church were increased over those of the previous year; for the first two months of the present fiscal year they would have fallen off by nearly \$3,000, but that God moved a generous soul to make an unexpected personal gift of \$5,000, so that receipts actually show an increase. As a matter of fact, however, it is difficult, if not impossible, to judge as yet how the war will affect the Church's gifts. The early months of the fiscal year—September, October and November—are always "lean" months; the real test will come two or three months hence, when the pressure of the war has actually made itself felt, and when we have reached what should ordinarily be the harvest-time of missionary giving.

But the Board has faith in the Church, and thus far that faith has been justified. A more serious tone prevails throughout the nation. Men and women are practicing self-denials, that they may be better able to help the needs of the world. If they are doing this to provide food and raiment, must we not believe that conscientious Churchmen will also do it to provide for the preaching of the Gospel of Peace? Surely there, if anywhere, their efforts will not be relaxed.

The Distress of Others

But our own difficulties are less than those of other American Boards, and the difficulties of American Boards are far less than those of any

other nation. Much of the work supported by European societies is in a really desperate situation. Belgian, German, French, and in a measure the English missions, face possibilities of untold hardship and incalculable disaster. In such a misfortune all would suffer injury. Even more than at home the outposts of Christian missions depend upon one another. In a real sense they are allies, even though working independently. Amid the surrounding hosts of heathenism they fight the same battle. If one be decimated or blotted out, the cause of all is weakened.

We can therefore readily understand why the clergy of the missionary district of Hankow have pledged a considerable percentage of their salaries to relieve the crying needs of their missionary brothers. It is true friendliness; it is good generalship; it is practical Christianity.

Because of this condition, voices have been raised in the Church advocating a splendid adventure in love and sacrifice—proposing that American Churchmen, as their share of the war burden, shall "tax themselves" and double their gifts to missions. Thus our own work could be maintained and the Board could minister substantially to the needs of others.

This suggestion did not originate with the Board of Missions, nor has it yet come before them, though the idea that America must aid the world's missions is suggested in the message sent to the clergy by the Board at its last meeting, and in the pastoral of the House of Bishops. The thought was doubtless in many minds at the same time, but it was first voiced by Bishop Roots of Hankow, the editor of the *Living Church* and the editor of the diocesan paper of Pennsylvania. Some parishes are already acting upon it, and many others are certain to do so.

But can this thing be done by the whole Church? Will the Board dare

to ask it, and would the Church respond to the call?

The first question we answer in the affirmative. The American Church is able to do whatever it determines to do. The stimulus of a heroic call would be tremendous, and many who are impervious to the ordinary missionary appeal would rally to this one. For such an emergency every parish could probably double its offerings, but if some failed to do this, the number of new individual givers enlisted would probably enable the dioceses at least to do so. It cannot be said that the proposal is an impossible one.

But will the Board dare to ask it? That we cannot say; but it may be confidently asserted that the Board would rejoice if it could be done. There can be no shadow of question that each and all stand ready to cooperate to the utmost, and to limit rigidly our own expenditures that others may be generously helped. Perhaps it is well that this suggestion comes first from outside the Board. Let the Church speak, and urge its executive to act! All too gladly would the Board obey.

Would the Church respond to the call? We cannot believe that she would not. As one writer has put it: "The Christians of America, we believe, can, if their hearts are stirred, maintain their churches at home, continue their accustomed gifts to their established missionary work, and at the same time hold from destruction all the missionary work that has been carried on by the nations now at war."

And the man who wrote these words is actually *doing* this thing in his own parish. He says, "The men of its missionary committee have launched the project; they have worked out a system of supplementary envelopes for weekly subscriptions, and of mite boxes for those who do not feel that they can pledge any stated 'savings'; and they have laid their proposal before their fellow-parishoners. We

shall wait anxiously for news of their fortune. But we believe they will meet with amazing success."

What will the Church do? Any action which is to be of real value must be taken at once. Delay is merely the utterance of a stolid negative. Can the congregations, for this year, be moved to forget the apportionment, and to give "with both hands earnestly" for the love of Christ; assured that every dollar given over and above the apportionment will be used to relieve distress and avert disaster?

It is a "big thing" which is thus proposed, but—to quote once more from the man who is doing it: "The very greatness of the suggestion is its chief wisdom. The thing is big; it is therefore worth the doing. We Americans boast, and not unreasonably, that the bigger the project the more sure we are to rise to the measure of it. And here we have a chance to show our worth; a chance to serve God and our fellow-men in unique fashion; a chance to gain untold good for ourselves in the doing of it—for it is more blessed to give than to receive. And might not America, in no spirit of self-righteousness, but in deep and sincere devotion, be able thus to carry the actual practice of the Christian life a step forward and a step higher—to the benefit of the whole Christian world? The thing is big; yet, after all, is it not very simple, and very easy?"

What can we more say—except to declare that the Church has never before had such a chance to show herself Christian—and may never have again. Shall we deserve to be blest in our future missionary undertakings if we fail our brethren in their time of need? But if, on the other hand, we take the generous and the self-forgetting course, may it not be that we shall "find ourselves" as we never have done before, and will reap—in fuller consecration, wider vision and deeper spiritual life—an abundant and abiding reward?

THE SANCTUARY OF MISSIONS

BETHLEHEM-TOWN

AS I was going to Bethlehem-Town,
Upon the earth I cast me down
All underneath a little tree
That whispered in this wise to me:
"Oh, I shall stand on Calvary
And bear what burthen saveth thee!"

As up I fared to Bethlehem-Town,
I met a shepherd coming down,
And thus he quoth: "A wondrous
sight
Hath spread before mine eyes this
night—

An angel host most fair to see,
That sung full sweetly of a tree
That shall uplift on Calvary
What burthen saveth you and me!"

And as I gat to Bethlehem-Town,
Lo! wise men came that bore a crown.
"Is there," cried I, "in Bethlehem
A King shall wear this diadem?"
"Good sooth," they quoth, "and it is
He

That shall be lifted on the tree
And freely shed on Calvary
What blood redeemeth us and thee!"

Unto a child in Bethlehem-Town
The wise men came and brought the
crown;

And while the infant smiling slept,
Upon their knees they fell and wept;
But, with her babe upon her knee,
Naught recked that mother of the tree
That should uplift on Calvary
What burthen saveth all and me.

Again I walk in Bethlehem-Town
And think on Him that wears the
crown.

I may not kiss his feet again,
Nor worship Him as I did then;
My King hath died upon the tree
And hath outpoured on Calvary
What blood redeemeth you and me!

—Eugene Field.

THANKSGIVINGS

WE thank Thee—
For the recurring message of
"Peace on earth, good-will to
men," even amid the din of war.
(Page 833.)

For the years of devoted service
rendered by thy faithful servant,
Daniel Sylvester Tuttle. (Page 834.)

For the generous response which
Japan is making to the needs of St.

Luke's Hospital, Tokyo. (Pages 834,
862.)

For the opportunity for service so
eagerly seized by the American Church
in Paris. (Page 843.)

For the awakening of laymen to a
larger love of and service to thee.
(Page 861.)

INTERCESSIONS

WE pray Thee—

That we may know and love
and truly serve the Divine Jesus,
Child of Humanity.

That we may bravely bear the bur-
dens, and generously make the sacri-
fices which will enable us to render
the services necessary in these
troubled times. (Page 839.)

That strength and wisdom may be
given to our missionaries in China
who are called upon to lead into a
knowledge of the Gospel many inquir-
ing souls. (Page 865.)

To cheer with hope and help thy
servants who, in the various cities of
Europe, minister amid the distrac-
tions of war. (Page 843.)

Soon to restore a settled and perma-
nent peace to unquiet Mexico.

To remember all those in great cities
who labor and are heavy laden. (Page
867.)

To deliver speedily from the evils
of over-toil and premature responsi-
bility the little children of our land.
(Page 869.)

AN ADVENT PRAYER

"At Evening Time It Shall be Light"

O GOD, our Heavenly Father,
Whose gift is length of days,
help us to make the noblest use
of mind and body in our advancing
years.

Teach us to bear infirmities with
cheerful patience. Keep us from nar-
row pride in outgrown ways, blind
eyes that will not see the good of
change, impatient judgments of the
methods and experiments of others.

Let Thy peace rule our spirits
through all the trial of our waning
powers. Take from us all fear of
death and all despair or undue love of
life, that with glad hearts at rest in
Thee we may await Thy will concern-
ing us, through Jesus Christ our Lord.
Amen.

UNDER THE BATTLE CLOUD

By J. G. W.

We are glad to give to our readers this glimpse of the splendid ministry which, in the midst of the clash of nations, is being carried on by our representatives in Paris, with Holy Trinity Church as a center. Our whole nation is proud and thankful for the work of the American Ambulance Hospital in Paris, which is so efficiently ministering to a gigantic need. Dr. Watson, the rector of Holy Trinity Church, is the executive head of this enterprise; but it is here, in the atmosphere of this beautiful sanctuary, and in the active exercise of his ministry of consolation, that the soul of his work may be found.

WHEN life touches its deeps, philosophy vanishes, theories vanish, and only love and trust remain. Without them sanity, and even life itself, is impossible. So when you read this message from Paris it is from a city where the need of trust is the supreme need of each hour; where only faith in the Infinite Love keeps life going on steadily and firmly.

The American Church has had, and has to-day,

its great and real part in conserving this spirit; and this message comes to you to tell you how it is helping. Many of you have lovely memories of the splendid church building and its services, and to many others there is the thought that in its chapel lay the bodies of their blessed dead before they were taken back to America and their final resting-place. To those who have never been here it must be a pleasure to know that every race, color and creed are welcome to the Church's ministries, and that all claim them.

During the month of August



HOLY TRINITY CHURCH, PARIS

the church was the efficient agent in the practical relief of more than 900 Americans; gifts of clothing, food, shelter and money being given. Toward the end of August the demand became so pressing that it was almost impossible to supply the need. People reached Paris without luggage, without funds, many of them sick and many of them unable to care easily for themselves, since they spoke only English.

The story of those days can never be written—suffice it to say that so far as possible the help they needed was given. There are still Americans to help, for some are too sick or too old to go home. Happily most of the students have gone, especially the young girls. It is absolutely wrong for any young American girls to remain in Paris now, unless perfectly independent financially and accompanied by some members of their own family. Otherwise they become a charge upon



THE DOLL SENT TO DENISE CARTIER



AN AMERICAN SOLDIER IN THE FRENCH
ARMY LEAVING THE CHURCH

an already overtaxed city, and upon those who must protect them if they are in need or peril.

The work amongst the French poor had largely been made possible by personal gifts. To conserve the sanity of the people it is necessary that the life shall be kept normal, that the women shall be employed. The great shops are all closed, the shop girls are without work, and unmarried women over sixteen have no government assistance. There are twenty of these girls working every day from 9 to 4:30 in the parish house. They have made, since the *Ouvroir* was started, over 3,000 articles, all of which have been given to hospitals and soldiers. They are paid 1 franc 50 centimes a day, and given a good luncheon at a nearby restaurant. There are twenty-five other women on the weekly payroll



GIRLS SEWING FOR THE ARMY

who take work home, and then there are the regular mission workers who come on Tuesday morning, receiving two francs a week and some food. These women make plain garments which are afterwards given to other poor folk. There are those who must have coal and milk for their babies and medicine and help of every sort. They *beg* for work, and they are easier to help than people never before in need who are often hungry now and certainly often without fire. The procession is very long, it grows longer, —and it is almost all in black.

The picture of the doll recalls the story of Denise Cartier,* who was so

cruelly hurt by the German bomb which just missed by a few moments striking Ambassador Herrick. Denise has lost her leg and will always be a cripple, but she is a gay, intelligent little girl. We sent her a lovely big doll dressed like a nurse, and with all the pretty clothes made to take off—and we made Denise a rose-colored wrapper. Denise loves the doll and dries her tears at sight of it.

And for the Church itself! It is open all day, and through its cloister many enter to kneel in prayer. It is a strange procession; soldiers in uniform, an English child with a Hindoo nurse, a man whose mother's body lies in the mortuary chapel, or a man whose son has gone to war.

The American Colony, at this writing, has almost vanished, and the American Church is confronted with

* Readers will remember that early in the conflict, while still unversed in the inevitable cruelties of war, the world gave vent to an outburst of indignation when German bombs fell upon defenseless and non-belligerent towns and cities. Denise Cartier was one of the little children in Paris whose wanton injury stirred such profound feeling.

grave problems. It is a Church without endowment, and with the withdrawal of Sunday offerings and special gifts finds itself almost immediately in need; its regular income never sufficing to meet its current expenses. The choir school is closed, the boys have gone back to England, but the rent of the school is still to be paid. St. Luke's Chapel is closed, but the ground rent for that is still to be paid. The very large taxes on the church and the insurance must also be paid, and the rector wishes to keep the small reserve now in the bank as an emergency fund to protect the church property. If it becomes necessary to close the church building, services will

be held in the parish house. There is no assistant, all expenses having been reduced to the minimum.

Two old sacristans are left; the others have been called to the colors. From the church and the rectory float the Stars and Stripes. Refugees, soldiers, and men and women of every nation have seen them there since the war began. They stand for undaunted courage, and for

"Mercy, Pity, Peace and Love."

The fabric of the building is beautiful; its spirit, stored up in the worship of three generations, is worthy of its opportunity.

SEEKING THE LOST SHEEP

One of our missionaries in Japan, who has had long experience and intimate personal relations with its people, has sent us the following pen-picture which illustrates the opportunities presented to those who carry the message of Christ:

SOME time in the spring the Bible-woman here told me of a woman who had three children, who had been sick and was in great need. I sent the Bible woman with thirty-five cents worth of rice to the sick woman and about two weeks after she came to thank me. I questioned her about her family and she finally broke down and told me she did not know what to do. One boy of ten was in school and he took his five-year-old brother with him; the little girl of eight was being cared for by some people who wanted to adopt her. I asked where these people lived and my suspicions were roused right away. I asked if she would be willing to put the child in a Church orphanage. She said "yes," and I wrote to the Widely Loving Society in Osaka, in the meantime making inquiries about the child and its present home.

This is what I found out: The mother had to be away all day, ped-

dling things around the city, and as the little one played on the streets, some one saw her, realized that she was uncared for, and also that she would make a good investment. We do not call it the "white slave traffic" over here, but we have it just the same—in a form that a certain Englishman has called *bestial*; but I refrain from using that term, out of respect for a dog I once had. It is worse than *bestial*; it is *devilish*. These people were taking care of the child, and were giving her all the clothes, the food and the attention she wanted, and were thus enticing her away from her mother, who could not stay home to care for her, and who could not give her food or clothes sufficient for even reasonable needs, not to speak of the nice things that they were giving her. But these same kind people had sold their own daughter as a prostitute and had three more little girls in training for it, besides this

one that they were trying to get hold of. In short, the mother was being robbed of her child and was practically powerless to prevent it. Stopping work meant starvation and she could not keep the child at home unless she were there to care for it.

Fortunately, we got the child back before the kind friends with commercial ideas got any legal hold on her, and she is now safely in Osaka. The mother has had no other financial or material help of any kind except one cheap dress for the child when she went away, but the change in her is remarkable. The day she came to see me first was Sunday, just before service, so she stayed, but she cried all through the service. She has come very regularly since then, and for the first month she cried all through every service. I asked the Bible woman about it; she said the woman cried very easily, and that was all she knew. To-day she was at Church and one could hardly realize that she was the same woman. Instead of that hunted, tearful look, she has a face that is as happy as any one could wish. She carries her head up straight and looks neat and clean. No one has urged her at all, but she seems eager to learn more of this wonderful teaching that makes people so kind. One of the remarkable things in the eyes of the Japanese is the fact that she does not ask for more money, and that she shows such gratitude for what has been done for her. This is because she is the widow of a Buddhist priest, and as such it would be natural for her to take anything that is given to her with no sign of gratitude, and also ask for more as long as there was any chance for her to get anything. This may also sound strange to us, but if you tell a Japanese that such and such a person was raised in a temple or has been connected with a temple for a long time he will come

to the conclusion at once that that person will get all that is possible and trouble little about being grateful.

When the little girl went to Osaka I had to assure the mother that she would not be *forced* to become a Christian. I told her plainly that the child *might* become one, but that no one would force her to do so. The day before yesterday she came and asked if I was sure that the little one was really getting Christian teaching all the time. She wanted to be sure that she really did get all that was possible, lest she might *not* become a Christian after all!

On the spiritual side, there is one more thing of interest in regard to this widow of a Buddhist priest. We had had several sermons in which eternal life had been spoken of and explained in a simple way when one day the woman called; within a very few minutes after she came into my study she looked at me as if she would look through me and said, "Is it really true that after we die our souls do not die, but live forever?" I answered her as best I could, but the thing that struck me was the form of the question. She had heard us preach about it, and yet she seemed to feel that maybe we did not really believe it ourselves. A little reflection told the reason for it. She had been in a temple where the priests preach all sorts of things that they really do not believe, and she thought maybe we were of the same stamp. That one question was a whole commentary on the modern Buddhist faith and the men who propagate it.

THE Rev. Dr. Burleson, editorial secretary of the Board of Missions, is delivering a course of ten lectures on Domestic Missions at the Episcopal Theological School, Cambridge, Mass., under the alumni professorship foundation of Religion and Missions.

WOMAN AND NEW CHINA

By the Rt. Rev. D. Trumbull Huntington, D.D., Bishop of Anking

THE Chinese have a proverb "The virtue of the woman is stupidity."

It was, therefore, natural that any attempt at the education of girls should be resisted. There were three perfectly good reasons why girls should not be educated. In the first place, a girl would be married when she was 18 years old or thereabouts, and any money spent on her education would be practically a present to the groom's family, a thing which no economical Chinaman could think of; secondly, girls were naturally incapable of education; they couldn't learn, and there was no use in trying to teach them; thirdly, it would be a bad thing if they were educated, as it would be certain to have a bad effect on their character, giving them desires for knowledge and position and power which they ought not to have.

With such ideas as these it is but natural that the first girls' schools in the Empire were looked upon with suspicion; when missionaries attempted to begin girls' schools no girls were to be had to enter them. The only possible way was practically bribing the poor by giving them free board and clothes while they were in the school. However, the work was such a complete demonstration of the practicability of educating women that public opinion gradually changed. From being hated and feared, girls' schools came slowly to be appreciated. People of the better class began to send their girls to school as well as their boys, and were even willing to pay something towards their education. About fifteen years ago the idea occurred to some of the gentry that it would be a good thing to have some of the education of girls in their own hands; accordingly the first public schools for girls were started. From that time on Government

schools and schools established by the gentry have been gradually surpassing mission schools in numbers.

As yet they have not attained to the quality of the mission schools. Take the city of Anking as an example. There our Mission has a boarding school—St. Agnes—with about 60 girls. I believe the beginnings of this school some five years ago constituted the first attempt at the education of girls in the city. Now there are over 500 girls in Government schools and about 100 in our mission day schools. Last winter we invited the provincial governor to inspect our various institutions. He was much interested in St. James's Hospital and St. Paul's High School, and has given financial demonstration of his interest in both cases, but what interested him most was St. Agnes's School. It was so manifestly superior to the schools which the Government had established that he asked permission for teachers in Government schools to come and inspect it; which, of course, we were very glad to have them do. He also asked for the services of one of our teachers for five hours a week in one of the Government schools, for which service he was prepared to pay a larger salary than we were giving for her whole time.

Not governors and high officials only appreciate this superiority, but also parents who have girls to be educated. They are willing to pay our very modest fees, although the Government schools are free, and they come in much greater numbers than we can possibly receive, so that the girls' schools of the mission are entirely inadequate to meet the demands made upon them. We need more schools and larger schools and higher schools.

Another curious feature of the de-

mand for education under the republic is the desire to learn on the part of young married women. Of course we cannot receive them in our girls' schools, and as a natural consequence many of them come pretending that they are unmarried. The facts generally come out without much difficulty, but occasionally they do not. Last winter two girls, supposed to be cousins, the elder about sixteen years old, were received in St. Agnes's. The younger one got angry one day and said in the hearing of a good many others: "If Miss Hopwood knew you were married, she wouldn't let you stay in the school." On investigation it came out that she was a secondary wife of the younger girl's father. Many of the men are also keen to have their wives educated. If we could start schools for young married women in almost any of our cities, we would have no difficulty whatever in getting pupils.

The work of education has reacted more or less on the ancient custom of foot-binding. Missionaries were the first people who seriously undertook to combat this custom. After a good many years the Natural Foot Society was formed. About five years ago the interest of the Chinese had become so great that the whole organization was handed over to them, the foreign officers retiring. It was getting to be very much the fashion amongst the upper classes not to bind the feet of the children and to unbind those which were already bound. This went on somewhat slowly before the Revolution. Since the Revolution in most of the larger cities it is distinctly the exception to see little girls with bound feet. Practically all the school girls unbind their feet, and those who do not go to school naturally follow the fashions of their more fortunate sisters. In the country, of course, people are more conservative, but as the rich and the fashionable have unbound their feet it is only a question of

time when all will follow the fashion.

Another even more important matter in which customs are changing is marriage. In the old days marriages were arranged entirely by parents. This was often done when the children were mere infants, and the children themselves never had anything to say about it. They never met each other until the marriage-day, except in the cases where the future bride was brought up by the bridegroom's family. A young friend of mine once asked me to perform the marriage ceremony for him. I enquired what his bride's name was. He replied "I don't know." Of course he didn't. Nobody was expected to know the name of his bride, nor what she looked like, nor anything else about her. Now all that is changed. The young people insist upon meeting each other before a betrothal is arranged. They do not expect to be intimately acquainted, but at least they are to know each other, and have something to say about the betrothal. A general breaking down of the old restraints on intercourse between men and women has come in. I have been to dinner with the Provincial Governor, his wife and several other Chinese ladies and gentlemen being of the party. Three years ago such a thing would not have been dreamed of. An official who had done it would have been entirely disgraced. Now it is a more or less common practice. These changes are all good, but with them come very grave dangers. They naturally do not know how to handle the intercourse between men and women, and even if they did understand something more of the etiquette, would that be a sufficient safeguard? In the old days absolute separation of men and women was the rule. Now that rule has been broken down. Nothing except Christianity can give the internal law which is necessary in such matters.

What has been said above applies

mainly to the upper classes, reaching down certainly among the small shopkeepers and mechanics, and to some extent among the farmers, though these poorer ones have less opportunity for education and take up with Western ideas somewhat more slowly. But below them comes the mass of the very poor—those who live from hand to mouth in ordinary years, and starve in years of scarcity. From those classes come the secondary wives and slave girls of the country.

There is a certain tea-house in the city of Chungking where a man may go in and order two cups of tea. In a few moments some one comes and sits down by the second cup, and after a little conversation will inquire, "Do you want a slave girl or a concubine?" Girls throughout the Empire are sold as slaves, especially in years of famine, but the province of Szechuan is probably the greatest slave market in the country. When I was stationed in Ichang I learned a good deal about the way in which the trade is carried on. Ichang is at the mouth of the Yangtze gorges, and all the traffic of Szechuan with the rest of the Empire passes through it. Most of the slave traffic is illegal, as the Chinese laws regarding it are quite strict in theory. Some of these girls are bought from their parents, but more are kidnapped and brought down the river in the junks under hatches. A friend of mine was coming down from Chungking and had noticed nothing peculiar until he was within a day of Ichang. Then he saw a little hand come up through the forward hatch. He pulled up the hatch and found six little girls below. They were taken away that night, so he was unable to do anything about them. My Chinese friends have told me that at least 1,000 girls pass through Ichang in this way in the course of a year.

In most parts of China it is impossible to do anything for them, but in Shanghai the mixed court, which

consists of a Chinese judge with a foreign assessor, frequently liberates slaves on the ground of intolerable cruelty on the part of their mistresses. There was formerly no place for them to go, but the Churchwomen of Shanghai took up the matter and started a slave refuge, in which there are now about 150 girls, so the Church is trying to fulfil her duty toward the lowest as well as the highest in the land.

Such opportunities as we now have are unprecedented in the history of the Christian Church. The women, as well as the men of a nation of 400,000,000 people, are ready to learn. The Church has been praying and working for this end, and now that it has come, is in danger of letting it pass. One woman gained for Christ now exerts a power in the country. Our woman teachers and doctors are doing a work which no men can do, and still more in the home which we can hardly estimate. Many of the homes of our converts are not Christian because the wives and mothers are not Christian. Will not the women of the Church in America rise and bring to their sisters in China the Gospel, and so obey the command of Christ?

ON Tuesday, November 3rd, the first convention for the colored churchmen of the diocese of Florida assembled in St. Philip's Church, Jacksonville. The organization of a separate convention for colored churchmen does not mean that they are deprived of representation in the diocesan council. Both clergy and laity retain their place therein. But the Bishop believes that at no distant day the Church will do something large for these American citizens, and he is preparing the field. Meantime, the Florida convention is a challenge to the Church, and a supreme appeal to the colored people themselves.



ON THE CREST OF THE RIDGE

KINKS AND TAR-BABY

By the Ven. A. H. Mellen

A recent letter from Archdeacon Mellen of Mexico City tells of a missionary journey taken by himself and Miss Whitaker, our woman settlement worker there. It is in some degree reassuring, showing that though conditions are unsettled travel is still possible, and that to some extent missionary work may still be carried on.

KINKS is my own little horse. I think his name suits him very well. Tar-Baby is a fine, little dark-brown mare who accompanied Kinks and myself, furnishing a mount for Miss Whitaker on a recent missionary trip.

Things are not all as happy and smooth as they might be in Mexico, but some parts of the country are still safe to travel in, and that is how it happened that we went on a missionary trip over the mountains.

We left the city on Monday morning, and it was not long before we began to go up the side of the mountain. All along the way, till we reached the first mission at three o'clock in the afternoon,

we were constantly meeting mules and donkeys loaded with burdens for the city market. Of course, if



we had not met any mules or donkeys on the road we would not have kept on, but this was a sure sign that there was no danger of trouble ahead for us. I took a picture of three little patient donkeys just as they were crossing a little brook down in one of the shady valleys, and following on behind them is the man, also carrying a heavy load, and his little son, all going to the city. They are still some twenty-five miles away from the city of Mexico; so when night overtakes them on the trail they will eat some dry corn pancakes called "tortillas," and roll up in their blankets or "serapes," and trudge along the next day.

After we had visited the mission school, and Miss Whitaker had called upon some of the people in their homes, we were ready the second day to go to a mission located in another valley. As the path was hard to find, one of the young women offered to go with us. Just at the top of one of the ridges when we could look over into the next valley, I asked the two ladies to stop, and this picture shows my empty saddle on little "Kinks," for I had to get off and go to one side to get the picture.

The school at this second mission is

taught by a young woman from our own Hooker School. Her first work with the children who come to her is to teach them how to talk and write in the language of the country, that is, in Spanish, instead of the Indian dialect which they all hear spoken in their homes. When we were seated in the funny little low school-house, the teacher had a little girl make us a speech of welcome in the Otomie language.

It was on our way home, when passing through a mountain village, that we met the three children shown in another picture. We were both very thirsty, and as each one of the girls had a pitcher of water slung on her back, we asked for a drink. After drinking from the cup which you see held by the girl in the middle, I asked them to stand in a row so that I could send them to greet you. The largest girl is spinning the fiber of the century plant or "maguey" with her little hand-spindle, which she holds in her right hand while she is twisting the thread from the loose fiber with her left. As we rode through this village we saw many of these hand-loom, which are used to weave this thread into coarse sacks, used for capes and often for carrying burdens.



Thus we went from village to village, taking a really considerable tour. It was Monday morning when we left Mexico City and Thursday evening when we returned. During this time we met with no untoward obstacle, and throughout it was not only an interesting ride but a most satisfactory missionary trip. What the day may bring forth in this distracted country, no one knows; at present we can do little more than to "mark time."



AN ARKANSAS FAMILY

What will the Church do for these attractive children?

ON THE SUMMIT OF THE OZARKS

By the Rev. Isaac Parkin

BEAUTIFUL for situation is the little health resort called Winslow, nestling in the midst of the Ozark Mountain range, so well known as the scene of John Fox's "The Shepherd of the Hills." Here come those from the more bustling scenes of toil, who are in search of quiet and rest. Here the sick bask in the delightful mountain air and feel health returning. For years it has been a life-restoring power to stricken humanity. Many who in this beneficent climate found their way back to health and strength, settled down among the hills or along the valleys as permanent inhabitants of the mountains they have come to love.

It was the privilege of the writer to spend a short time as *locum tenens*

at St. Stephen's Church, Winslow, and while both he and his wife hope they may have *done* some little good in their short stay, yet they left with the quiet assurance of *getting* good, both physically and spiritually.

On our arrival we were met at the station by friends we never saw before, yet who were friends at once. Mountain people do not leave you to dig through a crust of superficiality. You get directly at the rugged gold of the character beneath.

Very little has been printed about our work in Arkansas, and many fail to realize how engrossing and important it is. Here are a splendid, hard-working, honest people, ready to be taught the ways of the Church. It is no desert wilderness in which they

live, but an inviting land. The men to carry the message are the one thing lacking.

At Winslow is located the Helen Dunlap Memorial School for mountain girls, where a splendid work is being effectively and economically carried on to the permanent advantage of those who otherwise would be deprived of an education to fit them for contact with modern life. The Rev. E. T. Mabley is the rector of this school, and also general missionary in this part of Arkansas. He journeys up and down through the mountain region—by the railway where that is possible, but often using much more primitive methods of transportation. The response from these isolated people is really inspiring, and the appreciation expressed and the opportunities for personal service which come to one who ministers among them are a rich reward for the hard labor. In no place have we people who are more earnest Churchmen.

One lady came with her husband

to that locality many years ago, and built a home in a beautiful spot on the summit of Boston Mountain, 2,000 feet altitude. Later on in life she handed this beautiful home over to the Church for a school, as a memorial to a dear departed little child, and for the benefit of the mountain girls of Arkansas and surrounding country. On our visit there last summer this lady told me that if they could get a minister for the church, she would give her present home for a rectory. We hear much about dead saints, but I prefer a living one; and here we have a dear old Christian woman, who for the love she bore to the Church of her choice was willing to give up her home to help on the work of that Church in her town.*

Generous and notable gifts have

*The touching incident narrated by the writer reminds us of the generous gift made about a year ago by Dona Gonzaya, of Rio de Janeiro, Brazil, who did precisely what this Christian woman in Arkansas proposes—giving up her own home valued at \$10,000 to be used for a chapel, and going to live with a companion in two rented rooms. So does a real Christian spirit "make the whole world kin."



A CABIN HOME AMONG THE OZARK MOUNTAINS



COTTON PLATFORM AT HELENA, ARKANSAS

After this photograph was taken the platform broke down by the sheer weight of cotton

often been made for forwarding the Church's work, but I can think of none more generous than that of this old saint of God who is ready to give up the home of many years and move into a lodging nearby, that the people may have the benefit of Christian ministration. It seemed to me worth more than millions of dollars.

We left the mountains and their people with feelings of regret, and we should have been glad to stay among them but our own field called us to return. Nevertheless, after the brief

glimpse of last summer, we are looking forward to another visit. Each year this locality becomes better known and one finds there summer visitors from all over the land, many of them interested readers of John Fox's book, who have come to see the hills among which the shepherd dwelt. May we not hope that through these and others who realize conditions a way may be found whereby still other shepherds of the good Master may come to these hills to find and fold the wandering sheep.



A COTTONSEED OIL MILL IN ARKANSAS

THINGS AS THEY ARE IN CHINA

By the Rev. James Jackson, D.D.

In sending his report as president of Boone University, Dr. Jackson makes some clear and profoundly interesting comments upon the present political conditions in China. While they dissipate in a measure some rose-colored dreams, they furnish a sounder basis for the expectation of permanent, though more deliberate advance.

THE work of the university has been carried on during the past year under a considerable amount of anxiety due to the uncertain and disturbing political conditions which have prevailed in the country as a whole, and especially in Wuchang, which as the place where the Revolution of 1911 broke out, has since been a center of political unrest. It was prophesied by some when the university closed for the summer vacation in 1913 that it would not be possible to re-open in the autumn. We watched the progress of the rebellion with very great anxiety, and we could not at all forecast what would be the result of our work. As a matter of fact, a large number of our students failed to return at the time of opening, but as the term went on our numbers steadily grew, so that we did not finally suffer to the extent that we feared. The average attendance during the whole year has been as large as in any previous year, and our income from tuition fees the largest in our history.

There is no doubt, however, that the continued political unrest has had a very bad influence upon the work of education in the whole of this district, and especially has this been the case in the government schools. Many of these have been closed and the number of students in the city had been greatly reduced. During the past two or three months the situation has much improved, and the strong hand of Tutuh Twan, acting for the Central Government in Peking, seems for the time being to have got things under control. All true friends of China cannot but

earnestly desire that peace may be preserved, and that she may have rest for a time from the political agitators who seem to have no practical reconstructive ideas.

Those of long experience in China, and who live in an important center like Wuchang, the real heart of the country's life, cannot but deplore the entire failure of the young reformers to accomplish anything in the way of a just, honest and peaceful administration. Public sentiment generally has condemned Young China as being more corrupt when in power than the officials of the old régime, and in addition it has shown an entire lack of appreciation of the needs and possibilities of the present situation. The result is what appears to be a political reaction. This reaction, however, is not nearly so great as the superficial observer might think. The noise and disturbance which have existed of late are, for the most part, caused by the bursting of bubbles. To many men of experience the great changes upon which perfervid orators have spent so much breath, and newspaper writers so much ink, were known to be bubbles from the first, which in time were bound to burst, and that, too, with considerable noise, and consequent disappointment and consternation. No friends of true progress need, however, lose heart. The existence of bubbles shows that there is disturbance below the surface.

Great and solid progress is, we believe, being made, and it is to be regretted that this real progress is being retarded by men, some of whom have

good intentions, but who fail to see that a great mass of people cannot be moved at the mere will of a few enthusiasts, but that the regeneration of the hundreds of millions of the Chinese must in truth be a very slow process. It may indeed be true that many of the things which ardent reformers desire to force upon the people are good in themselves. But a true democrat has got to learn that *even a good thing* must not be forced upon an unwilling people. The masses of the people must first be trained to see that the things which are being offered to them are really for their benefit. One realizes, too, that many of the things which reformers, trained in foreign countries, would thrust upon their people, are not essential to the good government and well-being of the nation. It is a great limitation of some young men whose intentions are good enough, that residence abroad has put them quite out of touch with the masses of the people. They have become mere *doctrinaires*, who stand quite apart from the real needs of the masses, and who are less sympathetic toward the common people and less disposed to spend their lives in self-sacrificing labor for the improvement of their condition, than many foreigners who have made China their adopted country. In the words of one of the oldest missionary friends of China, one who has lived a long life of toil and sacrifice for the uplift of the masses, much of the patriotism of those who claim to represent the Chinese people is the "effect of a succession of electric shocks, and those from the outside; not the uplifting influence of a deep-rooted natural and national principle, but rather the dictation and suggesting voice of Western teachers, and of not always wholesome Western influence."

When the noisy and often self-seeking demagogues have had their turn, when the bubbles have all burst and the froth on the surface has disap-

peared, the voices of the conservative, but still true friends of progress and reconstruction will be heard, voices which for the most part during the past four years have been silenced in the general babel, or at most have been only voices "crying in the wilderness." Amid all conflicting views and opinions one thing emerges. More thorough and widespread education is the crying need of the country, and among such a multitude of people, scattered over such an immense territory, the task is herculean and the patience of Job is required.

The Preparatory School had in the autumn term 299 students and in the spring term 305. The slight falling off in the autumn was due to unsettled conditions. Wild rumors were spread far and wide, and it is really wonderful under such conditions that we had so large an enrollment. If peaceful conditions prevail, we shall probably have larger numbers seeking entrance.

The work of the College Department has been carried on during the year with little change. The freshman class was larger than usual, but we soon lost a few of the students for various reasons. The unsettled state of the country, and the pressure of financial difficulties have hindered the growth of the college since 1911. One thing, however, is distinctly encouraging. We have received this year several students from the High Schools of our Mission who were able to take up the work of the freshman year. This is a new thing, and encourages the hope that the improvement of high school education will strengthen our college work.

A very large number of students go out before they have finished their courses to take up the work of teaching. Most are quite unfit for the work, but the demand for teachers is so great, and the salaries offered to those who know a little English so large, that the temptation to those who are pressed by hard financial conditions is

very strong. It is evident that such conditions are greatly hindering the progress of education, not only by the interruption of college students in their courses, but by inefficient work done in the lower schools by incompetent teachers.

Some students have left who gained the Indemnity Scholarships in the Tsing-hwa College. There are at present eleven of our boys in this college, some of them very good students. Mission Colleges have a just ground for complaint against the way in which the Indemnity Fund is being managed. Instead of helping to raise the standard of education in colleges, it has tended to lower that standard, by taking students from schools and colleges where they were doing very well and removing them to Peking. There is not the slightest reason for the existence of the Indemnity School, as it would be quite easy to get every year more than the required number of students already prepared to enter American colleges. There is also good ground for the widespread opinion that personal influence with the examiners is a much readier passport to the school than scholarship and ability. It is a pity that the indemnity money should not have been used in such a way as to strengthen rather than to weaken the work of American mission colleges, from which most of the students who gain scholarships are drawn. If the Peking school were abolished and the scholarships thrown open to free competition in honest and properly conducted examinations in all the provincial centers, much expense would be saved, better men would be obtained, the standard of scholarship raised in all existing colleges, and the suspicion of graft and favoritism in regard to the present way of administering the fund would be removed.

Some of our students leave before they have finished their courses for a perhaps less discouraging reason,

namely, to enter schools and colleges abroad. Several Boone boys are proceeding this autumn to the United States to enter colleges and technical schools. Some go at their own expense, and some at the expense of friends in the United States. Here again there are advantages and disadvantages which the friends of missionary education, and higher education not distinctly missionary, ought seriously to ponder. Some of the students proceeding will reap great advantage, and we hope will return better equipped for work. In the case of others, and more especially of those students whose expenses are found by friends of missions in the United States, much money is wasted, and little if any good will be the result.

One complaint we have to make against some colleges in the United States is their low standard of requirement for admission of Chinese students, and the lavishness with which they scatter around their academic degrees. While we have been writing this report we have received a card from one of our old students who if he had remained in Boone would have been in the graduating class of January, 1915. He left in his sophomore year, his expenses being provided by friends of missions, and is to receive his degree of B.A. in June, 1914, having thus got half a year ahead of his classmates in Boone. It is also significant that he was at the tail end of his class, and would have had great difficulty in getting his degree at all in Boone. If he comes back to work in a mission institution he will require twice the salary of a man who has not been in America, and will not be so well fitted for work as those who have not left the country. It is almost certain, however, that although the money for his expenses has been provided by friends of the missions, he will not give his service in missionary work. If people who have so much money to spare would do more to strengthen our

work at this end, they would get much better value for their money in their well-meant efforts to help the cause of Christian Education. Less sentiment in these matters, and more Christian sagacity, would materially help the Church's work in China.

There has been much more readiness of late on the part of college students to make an open profession of Christianity. Formerly many who were convinced of the claims of Christianity hesitated to come out and make public profession by Baptism. Family obstacles were very great, as well as other difficulties. These to a large extent have been removed. During the past year there have been twelve baptisms and fourteen confirmations. One very interesting and unusual case occurred just before the close of the term. A young man who entered Boone as a boy in 1898, who had been away for many years, seven of which were spent in England in study, returned and asked to be baptized in the College chapel. He and a friend of his were baptized at the evening service which is held specially for college students in English every Sunday. It was a very interesting and impressive sight to witness the good seed sown so many years ago bearing fruit after many days.

Our greatest need at the present time is for two schoolmasters who will give all their time to the Preparatory School. This school is the foundation of our work, and our greatest weakness lies here. The English language is the medium of instruction. Our boys come to learn English, and to get an education through the medium of this language. The demand for this continues to grow, and so far as we can see is likely to grow for many years to come. It is important therefore that this work should be done as efficiently as possible, that the students may be better prepared for the work of the College. The Preparatory School affords a great oppor-

tunity for the Christian teacher, greater than that of the College. It is no small privilege to be allowed to take part in forming the characters of these hundreds of young boys who are the material out of which the New China is to be built up.

THE Commission on General Missions of the diocese of Minnesota held a meeting at the episcopal residence in Minneapolis on Friday evening, October 30, and were addressed by Bishop Brewer, president of the Province of the Northwest. It appeared that by strenuous effort the diocese had last year come within \$1,800 of meeting its apportionment of \$13,300. The purpose of the conference was to consider methods whereby the ground gained as the result of the special effort last year might be maintained, and whereby the remaining \$1,800 of the apportionment might be raised. Bishop Brewer said that, in his judgment, the provincial secretary should devote his entire time for the coming year to those dioceses which had not met their apportionments for General Missions, as the diocese of Montana and the missionary districts within the province could meet their apportionments without the secretary's help. He urged that the secretary should select certain fields where he could cooperate in an every-member canvass. As a means toward facilitating this work in the diocese of Minnesota the members of the commission present pledged themselves to cooperate with the secretary, each within a limited territory, and do all in their power to bring into line those parishes which had not yet met their apportionments. A committee was appointed to scrutinize the apportionment list, making reductions where necessary to encourage feeble parishes, and secure voluntary increases from parishes which seem to have ability to do more.

A MISSION CHURCH IN NEW MEXICO

By the Missionary

GALLUP, one of the few remaining frontier towns of the Southwest, is an important division point on the Santa Fé main line. We have about 3,000 inhabitants. The town is truly cosmopolitan, nearly every nation under heaven being represented here. The great coal-mining interests draw the foreign population to this point. The Navajo reservation, with its 27,000 Indians, gives Gallup the prestige of being a great Indian trading point. We have *twenty-one saloons* in Gallup. Fortunately, the Town Board has recently ordered that there shall be no more increase of saloons—twenty-one must be the limit. The next step of importance will be to keep these twenty-one public canteens closed on Sundays. It will take some time to accomplish this I fear; but eventually higher ideals and purer sentiments will prevail. The church in Gallup has been a silent one for several years. There has been no resident clergyman within the past nine years. Consequently, a once prosperous and important mission had gradually declined—yes, died.



CHURCH OF THE HOLY SPIRIT, GALLUP

It is due to one prominent lawyer in Gallup, a Churchman from New York State, that a new interest has been aroused in the Church and a resident missionary placed in charge of the work. And so on May 17, 1914, the church was reopened for regular services. From that date to this we have made very good progress. The Sunday school has thirty pupils enrolled. A noble band of women, the St. Agnes Guild, have worked hard and incessantly, getting funds with which to renovate a much-neglected rectory, and are now contemplating a very necessary improvement in the church edifice. One month after the missionary took charge here he successfully introduced the duplex envelope system as the right way of getting regular support for the Church work, and the people are being educated up to systematic giving.

We believe the Church has a future of usefulness in Gallup, and the work should have, and fully deserves, encouragement. A great opportunity is before us here and we must "make good." We are in need of many things for the church; and I know that we shall not be able to provide these necessities for a long while. A bread box for the Communion Service; a service book and desk for the altar; a lectern; a litany desk. We have none of the above-named articles; not to mention that there are neither hangings nor bookmarks of any description.

Bishop Thomas of Wyoming writes on October 27th:

IT may interest you to know that I was on the Reservation yesterday and confirmed seven adult Arapahoes and seventeen Shoshone girls. This is the second class I have confirmed on the Reservation this year, making a total of about fifty.

A LETTER FROM LAYMEN TO LAYMEN

It is not often that one reads words such as these which follow. They are the more significant and impressive as coming from a Mission Study Class composed of *men*.

A Word From Bishop Rhinelander

Church House, Philadelphia, Pa.

In Lent, 1914, for six successive Thursday evenings, there met in the Church House, Philadelphia, a Mission Study Class on China, consisting of fourteen men, chosen one from each of fourteen parishes in the Diocese of Pennsylvania, under the leadership of Dr. W. H. Jefferys, medical missionary in the District of Shanghai. The spirit of prayer dominated each meeting. The power and privilege of prayer was increasingly realized and emphasized. The following letter is as pure an instance of a compelling and spontaneous spiritual impulse as I have ever known. These men speak to their fellowmen of their experience because they cannot keep silent. May God greatly bless their utterance to the extension of His Kingdom.

PHILIP RHINELANDER.

* * *

REMEMBER TO KNOW CHRIST

An Open Letter to All Christian Men in the Diocese of Pennsylvania

Our Fellow and Friend:—

This letter is to you individually, whoever you may be who will receive it, whatever the stage of your Christian progression, whatever your worldly condition, without any exception whatever; whether you be young or old in years or in service; whether you be strong in faith or in any degree otherwise—we greet you in Christ's most Holy Name.

After many years, during which

the manhood of Christendom has deliberately shirked its spiritual privileges, and allowed itself to be fairly dragged into God's presence by the humbler and more perfect faith of womanhood,—from which also we have thought to purchase trophies picked up on many a spiritual battlefield,—there are advancing signs from many sources, and from far and wide, that there is soon to be a sincere, and we trust an utterly humbled spiritual awakening among men, when every man shall face the fact that service by proxy is not good enough, that Jesus despises lukewarm things, and that each living man must answer for himself Pilate's tragic question, "What shall I do then with Jesus, which is called Christ?" Shall I crucify Him? Shall I wash my hands of Him? Or shall I stand with Him?

Many have felt already the power of this awakening, and many are already seeking, more or less blindly, the object of their heart's desire and longing; or striving somehow to find if there be indeed a supreme prize of human living; and if so, where through earth and heaven may they hope to find it. "Behold, I stand at the door and knock; If *any man* hear my voice and *open* the door, I will come in to him, and will sup with him, and he with me."

We believe that it is the supreme prize of human living to come with joy into the friendship and following of the Incomparable Jesus. We believe that our religion has become stilted, inadequate, unfilled, because we have failed to reach its vital reality,—Jesus Himself. We have often asked ourselves why it is that our abounding opportunities for both wor-

ship and service are literally begrudged of our time, instead of being events and opportunities gladly welcomed. Have you, too, asked yourself why it is that the mission of the Church is only thought of financially and provincially? And have you, too, longed infinitely that some power, or thing, or thought, might so infuse your being that you would somehow overflow with the very spirit of sacrifice; something that would lift you high above the ashes of your smaller self, and make your own life greatly worth the living? We believe that this is the soul's longing after God, and we do believe that Jesus is the Answer, that Jesus is the Way. We believe that a man's heart may touch the heart of Jesus in intimate fellowship, and that this knowledge of Him is the vitality of the deepest faith, the utmost joy of service, the supreme prize of earth, and the basis of life eternal,—*the realization of the living presence and intimate companionship of the Living Jesus.*

And so we have written this letter to laymen, dominated by the conviction of the imperative need in the faith of us men of a far truer approach and understanding of this Living Christ who can be our own by the opening of a door. As we must make ourselves constantly attentive and present to our other friends, so must we open the door of our living presence and welcome Him, that He may come in and abide with us always.

For we must every one of us know that religion is not the going to church because it is socially and ethically the proper thing to do, and because the majority of good men unite in upholding the worship of God congregationally. No! real religion is that growing love-life of God Himself in men, absorbing, completing, until our very wills are His alone. That is our truest liberty. That is the perfect freedom of the fellowship of Jesus, our Friend and Brother.

As we close this letter, we do so with our hearts full of prayer that it may commend itself to you as the words of common men who have been profoundly moved in their mission study; and who are convinced that this instrument, "The Mission Study Class," may become for men a source of vital power, and of deepening spiritual understanding and desire to serve by all means. And this again is in the nature of things, for it is a personal seeking, an opening of the door to Him, a study of the matters that must be of deep and special interest to the Master Himself,—the affairs of the progress and welfare of His Kingdom of Love beyond all understanding.

In His love, your friends,

E. PEROT BISSELL
FRANCIS M. CRESSON
E. OSBORNE COATES
GEORGE F. CURWEN
W. SCOTT DAILEY
ROLAND EVANS, JR.
BENJ. WEST FRAZIER
WM. H. JEFFERYS
H. A. PILSBURY
ANTHONY W. ROBINSON
ADAMS ROSS
S. L. SCHUMO
WALTER H. THOMAS
CHARLES WATSON
HARRISON B. WRIGHT

THE LATEST FROM JAPAN

As these forms of "The Spirit of Missions" go to press a cablegram is received from Tokyo announcing that the Japanese National Council of St. Luke's International Hospital have already subscribed 100,000 yen (\$50,000) in addition to the gift made by the Emperor, mentioned on page 834 of this issue. This makes \$75,000 already promised in Japan, and furnishes strong assurance that the enterprise will be carried on to a successful issue.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Miss M. S. Ridgely of the House of Bethany, Cape Mount, writes on Sept. 29, 1914:

"A NOTICE came some little time ago from the Bible Society to say that the Bibles, etc., had been sent, and I waited to see them arrive before writing a note of thanks. Now I hear that they are in the boxes which started from the Missions House in July, so I fear it will be a long time before we receive them, if we ever do. The boxes must have gotten as far as Hamburg, but the German steamers stopped almost immediately after this dreadful war broke out. The quarter's rice for the schools here luckily came on the last steamer about the first of August. I heard that that steamer unloaded all its cargo at Monrovia and then started for the Cameroons, but was captured en route. I was so thankful that our rice arrived, as we were almost entirely out of it, and you know it is the chief diet of the people here. I feel so sorry for the people of Cape Palmas as I hear rice is so hard to get and so expensive there. Just think, they pay now \$14.40 for one bag there. We are trying to make our supply last as long as possible by getting half-beaten country rice, cassava, etc., to help out with. I hope we shall be able to keep our girls here, but of course that will depend upon the length of the war and what supplies we can get. Two native men (St. John's boys in Mrs. Brierley's time) have been very good about sending both schools cassava, and a Liberian whose wife was taught at the former girls' school, sent a nice basket of fruit for these girls, so you see the people here are very thoughtful of the school. We have no steamers stopping."

Bishop Beecher, of Western Nebraska, writing under date of November 5, says:

SINCE the seventeenth of October I have been making a trip through the country districts in the northwest portion of my field. I have driven overland in my car, and have visited the new irrigation districts in the section north of the North Platte River in Scottsbluff, Morrill, Box Butte and Garden Counties, with a view to make plans for Church extension work. We have a wonderful opportunity for the Church in this section. In the North Valley of the Platte, we have at present but one man—a lay-worker, Mr. Bridgeport. Mr. Hardman holds monthly services at Bayard, Gering, Scottsbluff and Mitchell. All these missions are on the railroad. Of these, Scottsbluff is the most important center, having a population of about 3,500. We have small chapels in all these towns except Mitchell. To the north of Scottsbluff, a great country is opening up for settlement under the two large irrigation canals. This land is being taken up rapidly by irrigation farmers. At Scottsbluff we own one lot upon which we have a small frame chapel. I must try now to secure one additional lot and erect a house for a priest of our Church at once. I consulted the Lincoln Land Company's representative at Scottsbluff, and looked at a very desirable lot for the rectory. The price is \$600, and the agent told me that we could have the lot for Church purposes for \$300. If we can get this lot at once, and secure the funds to build a rectory, we shall be able to place a man at Scottsbluff before the first of the year. It will require \$300 for the lot and \$3,000 for the rectory.

The people will pledge themselves for the support of the clergyman, but they are not able to build the rectory or buy the lot. If we let this opportunity go, we shall be unable to minister to these new people who are moving into the country just north and west of Scottsbluff. With this help, we shall be able to develop at least eight or ten new missions there.



A Churchwoman of Berkeley, California, in a personal letter, says:

I HAD the pleasure of living at St. John's University, Shanghai, for two years, though not as a member of the Mission, and became much attached to the people and interested in the splendid work they are doing.

I have sometimes wondered if you who are at the "home end" realize what an exceptional little community it is who are doing the work at St. John's. The atmosphere of the compound is one of great charm as well as interest.



The rector of St. Michael's Church, Charleston, writing on November 17th, says:

WE have just had "A Week of Missions" here, conducted by the Rev. R. W. Patton, our Provincial Secretary, assisted by the Rev. Dr. Finlay of Columbia, S. C., the Rev. Dr. Milton of St. James', Wilmington, N. C., the Rev. Dr. Mikell of Nashville, Tenn., the Rev. John D. Wing of Anniston, Ala. I think it has been a remarkable week in many ways in the history of the Church in this city. In the first place *all* our parishes, with a single exception, united in the movement. In the second place, the co-operation of our men and women exceeded our expectations greatly, both in the numbers attending the conferences of instruction conducted by Mr. Patton, and the numbers volunteering to go out on the "Every Member Canvass," Sunday afternoon last. Also in the number (200) of men attending the banquet given, and in the

enthusiasm shown by them. Even in this very conservative old parish, forty (seventeen of them men) volunteered for the canvass. The response made by the people also exceeded all expectations. I have not the figures at hand, but in St. Michael's more than \$1,200 have been pledged for missions—diocesan and general. At this writing 170 have signed the pledge cards, and I expect the number to reach 200 or more by next Sunday.



A mid-Western Churchman writes:

WILL you kindly assist me again by applying the enclosed \$500 in the foreign field where you think it needed. It is meant to be toward a sort of war tax, I suppose all Christian America must feel. In the light of the sacrifices required of and gladly made by those engaged in a most foolish and hurtful warfare, it hardly appears that all of us children of the Kingdom are quite awake to what is expected of us. Possibly it would appear a little humorous if it were not so serious."



Rev. R. C. Gildas Taylor, writing under date of November 6, from Marfa, Texas, says:

BISHOP HOWDEN and I have just returned from visiting the missions of this district. We have traveled 544 miles, held seven services, at which six were confirmed. In our travels we found an Episcopalian family, eighty miles from Alpine, absolutely isolated from their Church, but steadfast and true towards the faith. In another place only once in eighteen years had two families the privilege of attending their own Church service, but for eighteen years they regularly held a Sunday-school, using the Prayer Book for their guide. Last Tuesday the bishop confirmed the mother and daughter of that family.

If we could only get good literature,

or even Church papers, sent to some of these isolated people, who are worthy of special attention because of their very isolation, we should be able in time to take our place in Texas west of the Pecos. With \$500 we could almost work miracles in this part. It has been neglected because of its tremendous difficulties financially—but there is a work here for any man with a heart and spirit of a St. Francis or Damien.



THE Rev. Walworth Tyng writes from Changsha, China, on Oct. 12th: "We have just had Mr. Sherwood Eddy at Changsha, as many as 4,000 students turning out to hear him on a single day. Over 1,500 men and women signed cards to enter Bible classes. All but 240 of these were men.

"Our station here is peculiarly fitted to take advantage of such an opening, as we have so high a proportion of educated members (thanks to Boone and St. John's). We had over twenty men and six women training in the normal class to take Bible classes, and we have added twenty men's and three women's classes to our work since the meetings,—over 400 inquirers in all. In the neighboring schools we have a wonderful footing thus given us. Out of *each* of the three large schools in our section we got fifty or sixty students, besides smaller schools and many miscellaneous names; among the latter there seem to be enough school *teachers* alone from the government schools to form a large class by themselves. This class is to be taken by our Chinese clergyman in person.

"This is the second big campaign this year. Out of the 200 inquirers from the spring meetings about twenty are now ready to be admitted catechumens. The rest have disappeared, mostly out of the city. But these Eddy meetings promise better. We

have double the number of inquirers, they are of fine quality (mostly students in the upper schools, or solid people in the city), and they come at the beginning of the school year, giving us the longest possible period to work with them. Once get a nucleus in one of these big schools and we should gain rather than lose with each new term.

"Every friend who will pray for us at this time will help build the living Church. The greatest force in our campaign so far has been prayer."



THE Reverend George W. Dav-
enport, the Secretary of the Board of Missions in the Province of New England, writes that on a recent visit to Fall River, Massachusetts, the clergy of three or four parishes whose apportionments have been somewhat reduced, expressed themselves as strongly opposed to the reduction. They have since filed a protest with the chairman of the Committee on General Missions for Massachusetts.

In the case of another parish a layman objected to a proposed reduction in the apportionment for his parish.



THE Rev. H. D. Phillips, in charge of the settlement work at La Grange, Ga., calls our attention to an inaccuracy contained in one of the communications which appeared in the Letter Box of our October number. Our correspondent seemed to indicate that there was a rivalry between the La Grange settlement and the La Grange sanatorium. Mr. Phillips asks us to state that "the Hospital of the Good Shepherd at the La Grange Settlement is not a competitive or rival institution of the La Grange Sanatorium. The superintendent of the latter is one of the trustees of the Settlement and the service of the Sanatorium was limited for causes not concerned with patronage."

NEWS AND NOTES

BISHOP FERGUSON of Liberia, under date of October 12, writes telling of the difficulties encountered because of the war. Owing to the lack of provisions it had become necessary to suspend the operation of some of our large schools in Maryland county. The supply of rice, a staple upon which they depend for food, was exhausted. The bishop says, however, that the schools of the county in which Monrovia is situated are still in operation, although there is some scarcity. The military attaché of the United States government has made inquiries of the bishop as to what quantity of rice will keep the schools going for the next three months. The bishop has made a request for twenty-three tons and there is some possibility that the United States may try to arrange a shipment for that purpose.

CONTINUING the series of meetings which he has been holding in different parts of China, the Rev. George Sherwood Eddy visited Wuchang, October 6-8. The Heroes' Temple, the largest assembly hall available, was secured for these meetings, and a mat-shed added thereto by the government authorities. It is significant that the Governor and the Educational Commissioner gave hearty assistance. Changsha is also to be visited—Changsha, which only a few years ago was the center of the bitterest anti-foreign sentiment in China!

AT the General Convention of 1913 the suggestion was made that the men who are communicants of the Church should be called together once a year with a view to deepening their interest in missions by a corporate communion. The rector of Trinity Church, Hartford, the Rev. Dr. Miel, who is a member of the Board of Missions, has sent to the men of his congregation a personal letter asking him

to join him in such a corporate Celebration on the First Sunday in Advent. As Trinity Church has eight of its members working in the mission field, the rector urges the special propriety of such a service as a thanksgiving for their sacrifice and an intercession for their success.

This plan has doubtless been carried out in many parishes. It would be interesting to know how generally it has been taken up, for beyond doubt there is in it the possibility of a great spiritual stimulus.

THE New York *Evening Post* for October 29th printed a column article which presents a protest from Archdeacon Stuck because of the removal from office of James J. Crossley, United States District Attorney for the Fourth Judicial District of Alaska. The archdeacon asserts that Mr. Crossley's removal is due to the fact that he has unhesitatingly enforced the law, and particularly attempted to defend the Indians from whiskey-dealers and other exploiters. In view of the experience which many of our missionaries have had, in finding the machinery of the law enlisted on the side of the rapacious white man, Mr. Crossley's courageous stand for justice and righteousness has been a great comfort. His summary removal from office constitutes, to quote the archdeacon, "matter for discouragement and chagrin to the whole law-abiding element in the interior of Alaska, and particularly to those interested in the protection and survival of the Alaskan natives."

CHRISTMAS GIFTS

AS a timely reminder, we suggest a year's subscription to THE SPIRIT OF MISSIONS as an appropriate gift to friends. We shall send out a gift certificate to all those who wish to remember their friends in this way.

LIVES THAT HAVE HELPED

III. A WOMAN TO THE RESCUE

By Harriette A. Keyser

I. The Plight of the Immigrant

IT was a dark time for all workers when in 1887, on May 17th, nine clergymen of our branch of the Church met in the Chapel of the Holy Cross on Avenue A, New York City, and, after participating in the Celebration of the Holy Communion, began to ask one another what could be done to better the condition of workers. One of the priests was the Rev. J. O. S. Huntington, founder of the Order of the Holy Cross.

In the early eighties, there was great oppressions of the Jews in Russia,

owing to religious, political and economic causes. Massacres were frequent in different cities and many of the sufferers were compelled to flee. One can see the picture of long trains of weeping, angry, sullen, or despairing people, leaving—not their country, for they had none—but their habitation. Human nature is so constituted that it is difficult, especially in adult life, to tear away from old associations; yet there was one gleam of light in anticipation of civil, religious and economic liberty; and it is needed, for the majority of them were given



Courtesy of the New York Child Labor Committee

A HENRY STREET FAMILY
The children are nine, twelve and fourteen

not more than "forty-eight hours' notice to leave, and much of their property was left behind.

They came indeed into the heritage of civil and religious liberty, but very partially into economic freedom. They could follow any employment for which they were fitted—a thing impossible in Russia—but circumstances brought them to congested homes and sweatshops. What was to be done with them? They could not starve, and the tether of charity must needs be a short one with its end soon found. They found work finishing, i. e., all hand work of garments. This led to sweatshops in the living-rooms of the people. Time passed on; immigrants arrived in numbers from different countries and the congestion, with the sweatshops, have continued to this day. Many manufacturers have been swift to welcome this underpaid labor and some of the best firms now have garments finished in tenement houses. The philanthropists who advocated that the Jews in this country teach the exiles the work which led to so much misery thought they had found an easy way of settling the problem of subsistence for those Russian exiles, but had no idea of the menace such work would be in the future. They realize and deplore it now.

II. *The Church to the Rescue*

Those who set out to ameliorate these conditions were facing a difficult task. Many within the Church thought it was not her business to look after "secular matters." But the nine clergymen who had met in the little chapel on Avenue A were unmoved by such considerations, for they were deeply in earnest. A little later another meeting was held at which a few interested lay people were also present. The Church Association for the Advancement of the Interests of Labor—commonly known as C. A. I. L.—was launched at this meeting and

began to meet the waves of a troubled sea. Its purpose was to arouse the Church to investigate conditions of capital and labor, and its first principle was the often-repeated axiom "God is the Father of All Men, and All Men Are Brothers."

The natural result of this was the recognition of all organized efforts to better human conditions among working people. Into every such endeavor C. A. I. L. wished to enter, that it might better understand and help. It was the first society asking the privilege of sitting as a brother in the councils of the laboring men. Father Huntington was himself a member of the Knights of Labor. Another principle was that "Labor being the exercise of body, mind and spirit in the broadening and elevating of human life, it is the duty of every man to labor diligently, and labor as thus defined should be the standard of social worth." The association insisted upon an eight-hour day, abolition of the sweating system and child labor, and upon better living conditions for the workers. It is doubtful if a single legislative measure for tenement-house reform since its establishment, has been passed without its help being sought and given. It has worked continuously against congestion in houses and streets. Agitation for better air and light was carried on and the persistence of the society resulted in light in the tenement halls at night. Only those of us who had to find our way in dark halls, sometimes stumbling over a drunken man, or in summer over sleeping children, can realize what light in dark places means. Now, electric lights are being introduced.

It was in 1890, three years after the Association had begun its great campaign, that the subject of this sketch, Dr. Annie S. Daniel, was attracted to, and began to take a leading part in, the work. She was already well known, having been since 1881 a tenement-house physician at the

New York Infirmary for Women and Children,—an institution which was founded by the first woman physician, Dr. Elizabeth Blackwell. Already for nine years she had been coming into contact with the problems of the poor, and when a Tenement House Committee was established by C. A. I. L. she was a natural person to be placed upon it. Thus to the side of the faithful priest came the equipped and experienced woman worker. Herself a Churchwoman, Dr. Daniel recognized the spiritual significance of social service, and gave herself unflinchingly to the work. Her success has been owing not simply to her skill and knowledge, but to a deep loyalty of nature. Always cautious about identifying herself with any cause, when once she has dedicated herself to it, it becomes a life-service.

So we find her going out among the homes of the poor in the slums of a great city, and coming into human relations with all sorts and conditions of human beings. Her work was chiefly among women and children. She concerned herself with the conditions under which they labored as well as those under which they lived, for, as a matter of fact, the one could not be separated from the other. Together with Father Huntington, she took part in a movement which led to the organization of the Workingwomen's Society, the object of which was the organization of women for the betterment of all industrial conditions. Laboring men had long before begun to organize themselves for the promotion of common interests, but as yet, even with so widespread a society as the Knights of Labor, no groups of girls or women were affiliated. It was in a sense a pioneer work which Dr. Daniel undertook, and it was successfully accomplished. The later organizations of working girls and women find their prototype in the Workingwomen's Society.



AT PLAY IN THE STREET

But naturally, it was in the homes that Dr. Daniel had her chief sphere of service. Here, too, she found labor, in its most injurious, and sometimes cruel form—the enforced labor of little children. During these years, through her observation of women and children in the tenement houses, she obtained information so valuable that since the early nineties she has constantly been called upon by United States Government and State Investigating Commissions as an expert witness with regard to sweating industries and child labor.

III. The Slavery of Little Children

What woman is there, no matter how keen her sympathy for need and suffering, who is not even more deeply stirred when the suffering is that of a little child? So it was that Dr. Daniel became the natural champion of the children, and was always seeking to better their condition and to



Courtesy of the New York Child Labor Committee

AN ITALIAN FAMILY SEPARATING PETALS OF ARTIFICIAL FLOWERS

The children, of eleven, twelve and fourteen, are working after school

free them from exploitation by their elders. The manufacturing done in tenements consisted in finishing men's, women's and children's clothing, doll's clothing, hair, passementerie, seeding raisins, picking out nuts, the latter work being done by old women and children. Women and children sometimes worked eighteen hours a day. There was no limit and the work went on Sundays and holidays just the same. The girl of six or eight years can earn as much finishing coats or trousers as her mother. From three to five years they are useful in threading needles, pulling basting threads and sewing on buttons. The wise and prudent buyer of ready-made clothing always finds it necessary to fasten the buttons with elaboration and care; but this need not be charged alone to the bad work of children, for all cheap work is hasty and slovenly. Boys over ten years make money in the street trades as newsboys, bootblacks and errand boys.

Dr. Daniel tells of hardship to children—whipped for not doing enough work and crying to go to bed. They may be contrasted with children of well-to-do parents whining at a re-

quest to do some slight errand, and crying, not to go to bed, but to stay up with their elders, although as a rule such wailing is in vain. One child of seven years, called every morning at five, was whipped by its mother for not doing enough work. It is not a matter of surprise that three weeks after the child died of pneumonia—a happy release for one who had never

known the joys of childhood. A boy of ten, a Russian immigrant, pulled basting threads twelve hours a day and contracted nasal hemorrhages, incurred by stooping so many hours; and these profuse hemorrhages were not checked until his work was stopped.

Dr. Daniel testified before the Factory Investigating Commission that a woman hardly stopped her work with her child dying in the same room of infantile paralysis—said she could not stop, as her husband was a gambler. She also stated that with tuberculosis a woman could work up to the very last minute, not being allowed to die in peace.

IV. How Dr. Daniel Has Helped

In her twenty-four years of service Dr. Daniel has seen great progress made, but while much has been accomplished much remains to be done. Evils have been lessened, but are not yet eradicated. Through a bill brought before the New York Legislature the law regarding work in tenement houses was amended by forbidding the manufacture of "articles of food, dolls or dolls' clothing, or children's

or infants' wearing apparel." This was a step in the right direction, but conditions will never be satisfactory until all manufacturing is forbidden in tenements. This measure was strongly urged by Dr. Daniel more than ten years ago, and C. A. I. L. presented a bill drafted on this basis before the Legislature in Albany—which however, never came out of the committee. Then there was no public opinion to support it, but now the demand for the destruction of sweating is becoming general.

The labor law requires houses containing families doing work to be licensed, and a list is published every month by the State Labor Department, which list Dr. Daniel receives. The law also prohibits children working. The manufacturers do not send the goods to the workers—they are carried by women and children. One woman carrying twenty-five overcoats on her back became ill and just escaped death. Some time ago a labor union had an agreement with the "bosses" to have no more skirts manufactured in tenement houses. This was observed for about two years when the former practice was revived.

It is no small thing to be responsible for 208 tenement house families. From October 1, 1913, to October 1, 1914, Dr. Daniels reports this number attended by her. A study of these shows that 213 women were engaged in some form of manufacturing—one family was making doll's bodies. One hundred and nineteen children under fourteen years, contrary to law, were assisting their mothers—the youngest, a girl four years old. Seven men of these families were doing fine custom work. One hundred and thirty families were working in licensed houses according to law—seventy-eight were breaking the law in unlicensed houses. This shows the difficulty of inspection. C. A. I. L. has always urged a greater number of inspectors, but no number



Courtesy of National Child Labor Committee

THE FOREIGN WOMAN'S BURDEN
"One woman carried twenty-five overcoats."

can cope with work that may be done at midnight, Sundays, or holidays. Every licensed house is a distributing point to unlicensed houses. Families living in licensed houses turn the work over to relatives and friends in unlicensed houses. The work must be finished at a certain hour and the woman in the licensed house calls upon any one whom she knows to help her. Seventy-four families were attended for various contagious diseases, but the work continued.

The evils of tenement-house work are manifest, and are here stated by Dr. Daniel. (1) The menace to fair wages of men and women. (2) The average small pay of \$2.00 per week for long hours of work—one third of factory wages. (3) The employment of the old and infirm, the sick, and very young children; also chil-



A STREET CORNER IN FOREIGN NEW YORK

dren after school hours. (4) Work amidst contagious diseases. (6) The deprivation of the child of the right to play and to develop.

As you are celebrating your own Christmas, and having your tree with its presents, in Sunday-school or in home, you will like to remember that Dr. Daniel, in her Dispensary, has gathered around her the little child-workers of the tenement houses under her kindly care. How their eyes shine with the joy of it all! How much it means to them in their monotonous lives of grinding labor, too hard for their years! One pathetic little girl ten years of age begged that she might have a doll, "just to hold in my lap while I sew pants." Imagine the condition of a family and the state of a child where there is no time even to bestow caresses on a Christmas doll, because the "pants" must not be neglected! How heavily the brooding shadow of work lies upon the mind of such a child is shown by the reply of one of these little workers when she was cautioned against taking the risk of being run over. To the admonition she promptly answered: "I *can't* be run over, because I have to sew pants!"

Surely the woman and the organization who labor to abolish child slavery are worthy of all honor. In February last a dinner was tendered by the Out-Practice Alumnae of the Infirmary, to Dr. Daniel, at the Hotel McAlpin. Many of the distinguished people of New York gathered to do her honor. Among the 400 present were not only members of her own profession, but delegates from various working-men's societies and trades unions. They differed vastly in speech and social acquirement,—those

speakers of the evening, but they were unanimous in their praise of her whom they called "The Little Doctor of the East Side."

We rightly applaud and rejoice in the self-sacrifice of American women who offer themselves as nurses on the fields of battle in Europe. Too much cannot be said in their praise, but let us not forget that other women, no less courageous, like the subject of this sketch, are going about relieving suffering and correcting evils, which while less in intensity, are greater in duration than many of those which come under the hands of the nurses on the battle-field. For the privation and life-long misery produced by the gaunt poverty which lurks in the dark places of our great cities is surely more to be dreaded than a quick death by a merciful bullet.

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

"It is not the will of your Father which is in heaven, that one of these little ones should perish."—*St. Matt.* 18:10, 14.

"A WOMAN TO THE RESCUE" IN CLASS WORK

PREPARATION FOR THE LESSON

IN this article we have presented for consideration the conditions existing among immigrant peoples in our great cities. That which is told of New York is true in a lesser degree of every large city in the United States. Material in abundance may be found in any public library. *The Survey*, published weekly at 105 East Twenty-second Street, New York, is a periodical devoted to the national news of social, civic and charitable work. Books such as "Aliens or Americans?" by Dr. Howard B. Grose, "The Challenge of the City," by Dr. Josiah Strong, "Immigrant Forces," by William P. Shriver, and "The Immigrant Tide," by Prof. Edward A. Steiner, will be found useful. The National Child Labor Bureau issues a little book called "The Clinker and Some Other Children," a review of which may be found on page 878. This last is excellently illustrated and would be the best possible material for class work.

Last year 1,000,000 aliens came into the ports of the United States. The majority of these settled down in the East and added their number to the already crowded sections of large cities. Each year about one-fifth as many as arrive return to their native land. There is a tide in both directions, but that setting toward America is far the greater.

In teaching Sections III and IV of this lesson you will need to distinguish carefully between the rights of the family and the rights of the state. Fathers and mothers have a right to control their children and to demand their help, but it is of vital importance to the state that its future citizens shall not be weakened or crippled in mind or body. Hence laws forbidding child labor are necessary, and individuals must be empowered to enforce them.

THE FIRST FIVE MINUTES

It is more than likely that your class itself has either foreign-born children or those who, though native Americans, are of foreign parentage. If so, the subject might be approached from that angle, though it must be done wisely, and the experiences of these children, which differ from those of the American child, might be elicited. In any case, there are in every community foreign peoples: no town is too small to have its sprinkling of aliens. Try to draw out what the children think about them; how they feel toward them. Ask questions which will draw them to confess that these people, while they seem so different, are

after all very like themselves, with the same joys and sorrows, the same pains and possibilities. Ask how they would like to go away into an utterly strange land and what it would be like if they were unable to understand the language of those about them; and how they would feel toward those who gave them a helping hand and who taught them how to adjust themselves to the new country and find their chance in it. A sympathetic attitude of mind toward the foreigner can easily be awakened by such a line of questioning, for the child is already more than half prepared for it by contact in the public schools.

TEACHING THE LESSON

The four divisions of the story are:

I. The Plight of the Immigrant.

1. How would you feel if you landed in a new country without money or friends and unable to understand the language?
2. What makes people come from Europe to America?
3. What sort of work could the Russian Jews, for example, take up to keep them from starving?
4. What are the objections to this form of occupation?

II. The Church to the Rescue.

1. Do you think the Church has any right to "meddle in secular matters?"
2. What do you think about the two principles of C. A. I. L. given in this lesson?
3. Who was Dr. Daniel and what had she done?
4. What was the special sphere that she filled in the work of the Association?

III. The Slavery of Little Children.

1. What is it to be a slave? Are there any now?
2. What sort of work are little children set to do and how long are they kept at it?
3. How young are children set to work?
4. What are some of the results?
5. Why are these facts of great importance to the state?

IV. How Dr. Daniel Helped.

1. What sort of laws can be passed to protect women and children?
2. What are the evils of tenement-house work as stated by Dr. Daniel?
3. Tell about Dr. Daniel's Christmas-tree.
4. Describe the feeling which her friends and associates have toward her.

THE SYNOD OF THE PROVINCE OF NEW ENGLAND

By the Rev. Walton S. Danker

THE primary synod of the First Province, now known as the Province of New England, met in Christ Church, Springfield, Mass., October 19-22. On Tuesday afternoon a constitution was adopted and the following permanent officers elected: Right Rev. William Lawrence, D.D., president; Rev. Philip Schuyler, secretary; Rev. Ernest J. Dennen, assistant secretary; Henry N. Lovering, treasurer. At this time Bishop Lawrence, because of the pressure of other work, presented his resignation as the provincial representative on the Board of Missions. This was accepted and later in the session Bishop Perry of Rhode Island was chosen to succeed him. In the evening a missionary mass meeting was held, when Bishop Lloyd, president of the Board of Missions, spoke on "The Present Missionary Outlook," and the Rev. Arthur M. Sherman on "The Awakening Orient." The offering at this service was given for the urgent needs of the English Society for the Propagation of the Gospel.

At the business session on Wednesday morning the report of the department secretary was received and the Rev. George W. Davenport was re-elected as Provincial Secretary. Other items of business were transacted. Wednesday afternoon was given to a remarkably interesting conference on missionary work among the foreigners in New England, presided over by Bishop Parker. The Rev. Charles LeV. Brine of Portsmouth spoke of Church work among Russians, the Rev. Dr. Goodwin of Hartford told of interesting work among Italians, the Rev. A. W. Sundelof of that done

among Swedes, the Rev. R. K. Smith of Westfield told of his experience among a colony of Bohemians, the Bishop of Rhode Island described his work among the Syrians and the Rev. E. T. Sullivan of Newton Center gave an account of his ministrations to the Gypsies. In the evening of Wednesday the Church Club of Western Massachusetts entertained the synod. Addresses were made by the Rev. Lester Bradner, Ph.D., whose subject was "The Church and Religious Education" and by Bishop Lawrence, who spoke on social service and clerical pensions.

On Thursday there was a further business session, followed by a conference on religious education, in which Bishop Perry and Professor McDonald of Brown took part. In the afternoon there was a social service conference led by the Rev. A. C. Wilson, the Rev. F. M. Crouch, executive secretary of the commission, being the principal speaker. At this time the better support of the general commission was urged upon the attention of the synod, and the Rev. Anson P. Stokes was elected as the provincial representative of the General Board of Religious Education.

This primary synod was remarkable for its broad vision of service to the Church, and for the high order of the papers and addresses given. Missions, Religious Education and Social Service were ably presented, and the earnest spirit of the synod foreshadowed a strong forward movement of the Church in New England.

On the invitation of the Bishop of New Hampshire, the next synod will meet in Concord.

NEW CHINA NOTES

IN such a time as this, when the resources of Christian people are so widely called upon by the suffering in Europe, and when missions in China supported by European countries are in great need, our missionaries are not seeking to open new stations but they are appealing to us to give them the proper equipment for the growing work of the stations that have already been opened. This is the meaning of the New China Fund.

This fund does not specify all the needs of the China Mission, but only those approved a year ago. Other needs are developing and constantly arising, but it is not felt that it would be wise to increase the New China Fund, unless indeed we make it a China Equipment Fund and so make it permanent. An instance of this difficulty is evidenced in a letter from Bishop Huntington. He tells us that he urgently needs \$10,400 for the equipment of his work in 13 different stations, an average of about \$750.00 a station. Bishop Graves and Bishop Roots have also needs beyond those mentioned in the New China Fund. It is bound to be the case as the work grows year by year until the Chinese Church is able to care for itself. There are already encouraging signs that this day is approaching, but in the meantime parents must provide for the growing children. We will continue to need equipment for a living growing work.

It seems that there is no other solution than to hope to have a body of individual givers who will annually send in their contributions of \$500, or more (in addition to their gifts to the apportionment) to be used for providing equipment. As it is now, we have no systematic way of providing this equipment, but we depend upon special spasmodic appeals. Would it not be better to have some regular way of providing for it, such as this one we have suggested.

The following is the kind of a letter the representative of the New China Fund likes to receive:

It is my wish to give \$500 as a memorial to the work in China either to the hospitals or educational work. Will you tell me of some specific needs that this sum will fill which can be marked in some way as a memorial.

* *

The New China Fund has had a recent gift of \$1,000 for the Church in Changsha. This Church is a memorial to Robert Treat Paine of Boston.

* *

An additional gift of \$500 has been made by the donor of the operating-room at the Church General Hospital, Wuchang, making the total gift for this object \$2,000.

* *

Mrs. Ely has been presenting the need for the new St. Mary's Hall wherever opportunity has offered. As a result of meetings held in Rochester, it is expected that the full sum of \$1,000 will be forthcoming. A member of the Woman's Auxiliary of Massachusetts has also contributed \$1,000 for St. Mary's.

* *

Bishop Roots in acknowledging a gift for Trinity Church, Wuchang, writes to us:

Thank you so much for forwarding so promptly the gift of \$1,000 for Trinity Church, Wuchang. The Church is in the course of erection and the money has come in most opportunely. Our work in Wuchang is progressing most encouragingly. Vigor in the church itself and responsiveness on the part of the people are evident on every side.

* *

Nothing daunted by the war, the Reformed Church of the United States is making plans for a campaign to raise a fund for foreign missionary expansion this winter. The objective is \$250,000 for immediate needs. It is called "The Prince of Peace Fund." The slogan of the campaign is "Every congregation in

action—every member praying, giving and working.”

An attempt will be made to secure as many gifts of \$500 or more as possible. The denomination is to be organized into about 125 small groups with a strong leader in charge of each group. Those in charge of the campaign are looking forward to it with great enthusiasm, and feel that they have fine prospects of success.

* *

In sending a part payment on a promised gift of five thousand dollars, the donor writes: “In view of the

financial outlook, I am sending you five hundred dollars while I have it. I should spend it for something else if I kept it, and I think it safer to forward it to you.”

* *

Bishop Roots sends us the information that rather than see the splendid work of English or European missionaries closed because of the scarcity of funds from their home Boards some of our missionaries have offered from ten to fifteen per cent. of their salaries to their brethren from these afflicted nations.

LETTERS TO THE EDITOR

OUR FIRST HUNGARIAN MISSION

South Bend, Ind.

Last December, the Rt. Rev. John Hazen White, D.D., Bishop of Michigan City, received me and my flock, then numbering 300, into his diocese. The number of my congregation to-day is 407. We are having our services in the armory and my flock have to walk from two to three miles to get there. We badly need a place of worship. A temporary chapel would solve the question very nicely. My people pledged \$938.00, which is a very large amount considering that most of them are out of work. The chapel, 60 by 25 feet, double frame, would cost \$2,000. In order to raise the balance of \$1,064, I have published a little book entitled “Through Fog to Light,” which sells for 50 cents. This is a mighty little thing, but it would be instrumental in accomplishing something worth the while. If you, therefore, should get a copy of this book through the mail, send us its price; if you don't get one, write for one, sending its price. You will be helping a good cause.

All subscriptions and donations will be published in *The Churchman*, *Living Church* and *Young Churchman*.

Respectfully,

VICTOR VON KUBINYI, *Rector*.

Trinity First Hungarian Mission.

PRIZES OFFERED FOR PEACE ESSAYS

To the Editor:

The Church Peace Union takes this opportunity to remind all clergymen, divinity students and members of churches and Sunday-Schools that the contest for the five thousand dollars (\$5,000.00) in prizes closes the first of January. There has already been a wide response and from all parts of the United States essays are being submitted for these prizes.

The first prize is one of one thousand dollars (\$1,000.00) for ministers; the next is a series of three prizes, five hundred dollars (\$500.00), three hundred dollars (\$300.00) and two hundred dollars (\$200.00) for divinity students; the other three thousand dollars (\$3,000.00) is to be divided among young church members and Sunday-School pupils.

The topic of the present awful war in Europe affords an opportunity for constructive writing on the most vital subject now before the world, of which we wish all might avail themselves, and it is especially to be hoped that the clergy of the United States may write freely and frankly on the relation of the church to this calamity.

Detailed information concerning the prizes can be obtained from the office of The Church Peace Union, 70 Fifth Avenue, New York City.

Yours truly,

FREDERICK LYNCH,
Secretary.

LITERATURE OF MISSIONS

From Alien to Citizen. Edward A. Steiner. F. H. Revell Co., New York. Price, \$1.50 net.

To every friend of the immigrant the name of Edward A. Steiner is familiar, but the story of his life is not so well known. It has immense value, not only because one feels that this life must be typical of many others, or because its experiences are set forth with intense vividness, but also because of the fine philosophy and large charity with which a difficult matter is treated. It would have been all too easy for one who experienced the rebuffs and met the hardships encountered by this Austrian Jew and university graduate, to have become another of those firebrands who kindle against American institutions the revolt of a people brooding over injustice and misunderstanding. But young Steiner kept his soul sweet, his mind clear, and his face turned toward the light.

To trace the soul-pilgrimage of this Jewish boy, from his environment in far Hungary to the chair of Applied Christianity in Grinnell College, is to get a new light upon Christianity's message to the Jewish race and upon America's opportunity to serve her own highest future by serving the incoming alien. To quote Dr. Steiner: "Whether immigration is to be restricted more, or how it is to be restricted, is a serious question, but how to deal justly with those who are here is a much more fundamental problem, and its solution brooks no delay."

Social Christianity in the Orient. By John E. Clough, D.D. The Macmillan Company, New York. Price, \$1.50 net.

This story deals with a most interesting phase of modern missions and with a strong personality who was a moving power of great events. John E. Clough, born of pioneer stock, and early inured to enterprise and hardship in what was then the Western wilderness, sought his life-work, and found it in the little Telegu town of Ongole in southern India. Years passed and strange tidings reached the homeland of mass movements toward Christianity. The baptism of 9,000 persons in six weeks—against the picturesque background of a huge famine camp—was startlingly impressive. The story of Dr. Clough's life is particularly interesting in connection with the present study of social missions, for he was one of those who early in his career recognized

the importance of the social group, and sought to Christianize men, not only as individuals but as families and communities. He sought large ends and employed unusual methods. Whether or not one always approves of them, the reader will at least find them interesting. It is plain that the story of this life has gained much in being told by his faithful wife, who sinks her own personality in the claim of being a mere amanuensis.

Immigrants in the Making: The Bohemians, by Edith Fowler Chase; The Italians, by Sarah G. Pomeroy. Fleming H. Revell Co., New York. Price, 25 cents net, each.

These two little volumes, of some 64 pages each, are the first of a series in which it is proposed to give, in compact form, the history, life and character of the people whose worst side we are apt to see when they arrive in this country as immigrants. As was to be expected, each of these volumes runs rather much to history. They are admirably gotten up, from a printer's point of view, and are illustrated by many excellent pictures. As handbooks of information concerning the past habitat of many of our present citizens they should prove useful.

Then and Now: Social Results of the Church's Work. Margaret Jefferys Hobart. The Domestic and Foreign Missionary Society, 281 Fourth Avenue, New York. Price 30c., post-paid.

This is a handbook intended to accompany the current course on "The Social Aspects of Christian Missions," and presenting concretely the work of our own Church. In its eight chapters it briefly traverses the several fields of work in this country and foreign lands, showing how the Gospel, as it has gone from state to state, and from nation to nation, has transformed human lives and uplifted communities. Used in connection with the main study book it will furnish a mine of concrete information concerning the achievements of our own Church in the missionary conquest of the world.

Gospel and Government. Wilson Lloyd Bevan. Educational Department, Church Missions House, New York. Price, cloth, 75c.

Under this alliterative title the Educational Department presents a volume which is intended for use in connection with the study course of the year. It deals with the philosophy of Christianity from an historical standpoint.

Suggestions to Leaders for Social Aspects of Foreign Missions. The Board of Missions, 281 Fourth Avenue, New York. 5c.

These suggestions give useful helps for the leaders of study classes, and present a variety of statement and question that is most valuable.

Suggestions for Conducting Mission Study Meetings on the Social Aspects of Missions. The Board of Missions, 281 Fourth Avenue, New York. 5c.

This second suggestion leaflet is designed for those who, instead of studying in classes, do their work in the form of program meetings.

The Clinker and Some Other Children. Stories and verse about working children, published by the National Child Labor Committee, 105 East 22d Street, New York City, November, 1914. 64 pages, illustrated. 25 cents.

OTHERS besides "social workers" find a way to give more than money to social enterprise. Such people are the authors and artists who have this year given some of their work to the National Child Labor Committee for its holiday publication, "The Clinker and Some Other Children." James Oppenheim, Edna Ferber, George Creel, Elbert Hubbard, Margaret Widemer and others have contributed stories, essays and verse. The immigrant child who meets the sudden claim of American industry; the child in the mill and the child in the field; the child on the street and the child in the tenement work-room, all appear in this volume as living, human children, not as remote subjects for protective legislation. The volume has been especially prepared for use as a holiday gift and is sure to attract the host of people who have a warm place in their hearts for children.

The Ninety-eighth Annual Report of the American Bible Society. Bible House, New York.

If one had time to sit down familiarly with this volume of 600 pages, there is much in it of deep interest. Covering as it does the civilized world, and presenting in detail many unfamiliar features in the life of strange peoples, it is perhaps the most unique report put forth by any organization. In fact, it is evidently intended to be quite as much an *apologia* and promotion factor for the work of this society as a report of its work.

CHRISTMAS GIFT BOOKS FOR CHILDREN

EVERYLAND, the missionary magazine, believes that a missionary story will be appreciated as a Christmas gift for a child. They are therefore publishing in a delightfully attractive form three little books, which sell at 25 cents each, attractively bound in boards and illustrated. Their appearance and the message which they carry will prove interesting to young readers. One, *The Worker in Sandalwood*, is a Christmas story for young people. The other two, *Across the Threshold* (an American Indian story for Intermediates), and *Frank Baba and the Forty Jungle Brownies* (a story for Juniors, from India), are suitable for gifts at any time.

CHRISTMAS CARDS AND CALENDARS

THE firm of E. P. Dutton and Company, who have been pioneers in producing new and effective styles of Christmas remembrances and gifts, this year present a most attractive array of cards and calendars, together with gift books for children. We do not remember to have seen any display more uniformly excellent and satisfactory, or one likely to appeal more strongly to our Church people. The firm has removed to new and larger quarters at 681 Fifth Avenue.

BOOKS RECEIVED

Not Lawful to Utter. A Book of Meditations by Dan Crawford, F.R.G.S., author of "Thinking Black." George H. Doran Company, New York. Price, \$1.00.

The Revival of the Gift of Healing. Including suitable prayers and an Office for the Anointing of the Sick. Rev. Henry B. Wilson, B.D. The Young Churchman Company, Milwaukee. Price 60 cents, by mail 65 cents.

Beatitudes of the Psalter. Notes for Meditation, by Arthur W. Jenks, D.D., Professor of Church History, General Theological Seminary, New York. R. W. Crothers, New York.

A MODEST little catalogue comes from the new Cathedral School for Girls at Baguio, P. I. This school, which was opened in the fall of 1913, was established by Mrs. Barbour Walker and four companions who resigned responsible positions in the United States in order to be able to build up a Church school for the daughters of Americans in the Philippine Islands. The success of the school has thus far justified their missionary venture and the promise for the future is bright.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

Miss Florence G. Langdon, who left New York City, August 16th, after furlough, arrived at Tanana, September 16th.

Miss Margaret C. Graves, on furlough, left Alaska, October 2nd, arrived New York City, October 29th.

Anking

Miss V. E. Haist, who sailed from Vancouver on the S.S. *Empress of India* August 22nd, arrived at Anking September 15th.

Sisters Edith Constance and Helen Veronica, sailed from San Francisco on the S.S. *Mongolia* on October 24th and arrived at Shanghai November 18th.

Brazil

Mr. Marion T. Meadows, who sailed on the S.S. *Vestris* on October 24th, arrived at Rio de Janeiro November 9th.

Hankow

Miss Flora Walker and Miss Grace Hutchins, who sailed from Vancouver on the S.S. *Empress of India*, August 22nd, arrived at Hankow September 17th.

Kyoto

Miss Mary E. Laning, who sailed from Seattle on the S.S. *Tamba Maru* on September 8th, arrived at Osaka on September 30th.

Miss S. B. Laning arrived in New York City November 9th.

The Rev. W. J. Cuthbert sailed from San Francisco on the S.S. *Korea*, November 14th.

Liberia

Miss Emily deW. Seaman, returning after regular furlough, who sailed from New York on the S.S. *Philadelphia*, October 31st, sailed from Liverpool on the S.S. *Benue*, November 14th.

Porto Rico

On November 20, 1914, at the request of Bishop Colmore, the Rev. L. M. A. Haughwout, rector of Christ Church, Meadville, Pa., was appointed.

Shanghai

Dr. and Mrs. E. M. Merrins, who sailed from San Francisco on the S.S. *Mongolia*, August 8th, arrived Shanghai on September 2nd.

Mr. and Mrs. G. N. Steiger, who sailed from San Francisco on the S.S. *Shinyo Maru* on August 15th, arrived Shanghai on September 16th.

Mr. M. P. Walker and family, who sailed from Vancouver on the S.S. *Empress of India*, August 22nd, arrived Shanghai on September 12th.

Mr. L. K. Urquhart, who sailed from Vancouver on the S.S. *Empress of India*, August 22nd, arrived Shanghai on September 12th.

Mr. and Mrs. H. P. Sailor, who sailed from San Francisco on the S.S. *Shinyo Maru*, August 24th, arrived Shanghai on September 16th.

The Rev. W. P. Roberts, who sailed from San Francisco on the S.S. *Shinyo Maru*, August 24th, arrived Shanghai on September 16th.

Mr. Alfred Newbery, who sailed from San Francisco on the S.S. *Siberia*, September 5th, arrived Shanghai on September 30th.

Dr. and Mrs. A. W. Tucker, who sailed from San Francisco on the S.S. *Siberia*, September 5th, arrived Shanghai on September 30th.

Miss E. M. A. Cartwright, after furlough, sailed from England on October 17th, for Shanghai.

Tokyo

Miss B. R. Babcock, who sailed from Vancouver on the S.S. *Empress of India*, August 22nd, arrived Tokyo on September 9th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and so far as possible to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. Rev. G. W. Davenport, 984 Beacon Street, Newton Center, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H Streets, N.W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. _____

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, 903½ Charles Street, St. Joseph, Mo.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

Alaska

Rev. C. E. Betticher, Jr.

Rev. John W. Chapman.

Miss M. S. Grider (in Fifth Province).

China

Rev. Arthur M. Sherman.

HANKOW

Rev. E. J. Lee.

HANKOW

Dr. Mary V. Glenton.

Miss S. H. Higgins.

SHANGHAI

Mrs. J. A. Ely.

Rev. J. M. B. Gill.

Rev. R. A. Griesser.

Dr. W. H. Jefferys.

Idaho

Rev. S. B. Booth.

Mexico

Rev. H. G. Limric (in Fifth Province).

Rev. L. H. Tracy (in Eighth Province).

South Dakota

Rt. Rev. George Biller, D.D. (during December).

Tokyo

Miss C. G. Heywood.

Miss Bessie Mead.

Work Among Indians

Mrs. Baird Sumner Cooper, of Wyoming, "The Covington," Chestnut and Thirty-seventh Streets, Philadelphia, Pa.

Under date of September 30th, Bishop Ferguson writes:

WITH the exception of the temporary closing of the principal schools in Maryland County, the work of the district is going on as usual. At Cape Mount an arrangement has been made to purchase cassava for the pupils in order to reduce the consumption of rice fifty per cent. At the Girls' Training Institute, Bromley, we are benefited by the result of the farm work which I wrote you about. Potatoes, eddoes and cassavas, planted four months ago, are now maturing, and the girls are using them with half the quantity of rice formerly consumed. It was fortunate that the arrangement for the farm work was made, otherwise we too might have had to close the school."

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

"ON EARTH PEACE"

We print here an address by Bishop Lloyd, given to the members of study classes disbanding after a fortnight's session at the Triennial of 1913. It has its message for all such classes, and not only for them but for all members of the Woman's Auxiliary busied with many meetings and much work. For surely we all need to remember how good it sometimes is to sit still a while and find in quietness and confidence our strength.

AS the meetings of your classes have progressed an increasing devotion and splendid enthusiasm have been engendered, and the almost compelling desire to go and do has taken hold of you; so it has seemed that the last word, as well as the most real word that could be spoken now, would be to ask you to go back again to that little chamber where the disciples were assembled for fear of the Jews, and see again the victorious Master come into their midst, and again hear Him say, "My peace I give unto you"; because you know, that all peace is in serenity, the absolute certainty that never hurries, the knowledge that from the beginning the end is settled, the comfort of resting assured that it is only a question of His pleasure when His Kingdom shall be set up.

So go in that strength back again to your dioceses and to your parishes, carrying it with you as a most profound obligation, as well as a most definite privilege, that nothing can disturb your peace, that nothing can cause you discouragement, that no one is too stupid for His service when his Master is working with him. Because, if you do not keep this, if you do not carry it with you, there is going to be always present a temptation to waste by hurry.

Did you ever feel so driven to do things that when you got through you found you had wasted all your time?

Did you ever get so busy that you failed to use God's gifts? Did you ever become so hurried that in the lull you found you were a machine and not a human? These are the causes of weakness and loss that can be avoided.

Surely nobody has ever, since He went back to His glory, caught a glimpse of what it is that Christ is going to do for mankind, and been able again to spare himself. St. Paul was unique, but no man who ever saw the vision that St. Paul saw of the Christ, the Head of the Body, ever held back for one moment from doing what he might to bring it to realization. And you will find, as you contemplate that which Christ will have you do, and as you dream of the best use you can make of that which the Christ has committed to your keeping, that your life will be increasingly driven by enthusiasm which will end only at the foot of His throne; and you will be saved from thinking that doing things means using up your nervous force, doing things means getting into a bad humor with people who act with you, doing things means judging those who cannot understand, doing things means calling people bad names, who think their way a better one than yours.

Go back again every day to that room where the Christ brought the first gift that gave His servants the strength of His own peace. Let it radiate from your personality, let it

be ever your defense against the things that would discourage you, let it be that compelling power that saves you from ever resting, and that makes again into His perfect likeness all that is human, and because human, beautiful, no matter how ugly it may be.

How shall you know that that is the one single thing you need to do? Measuring the work you have been doing the last three years, can you question that the Spirit of God has been with you to bless you? As you think of all the blessing that has come to those who have been helped through your efforts and your prayers, can you fail to be certain that He has put it in the hearts of the women to do what they have done, to make it possible to add to the force of those who are interpreting the revelation of womanhood everywhere? Can you fail to be certain that what has been is but a prophecy of what is coming, that another three years is going to see a proportionate increase, that it is going to see double and triple fruits of your labor because it has come to be of such dimensions, because it has been directed by such real intelligence that people cannot disregard it? It has passed the place of apology, it has ceased to need any defense; you have proven that as a unit working together, praying together and standing all together, you are a positive force for the building up of that civilization which was shown in the revelation of the Incarnate One. All that belongs to you, and because you have got it you will be tempted all the time to forget what is the source of it, and think it the power of the Auxiliary. Think of it as the power of the Christ, the compelling power of the Spirit He gives, think of the power that comes in united intercessions, and know certainly that He will do all that He said He would, always, everywhere.

And one more suggestion—try and make the center of your work the Cor-

porate Communion; not your personal Communion, but the Communion of all those who have devoted themselves as one person. The more we realize that what is being done is not of man but of God, that the power of it is not of earth but of Him, we come to realize that it is not our strength but that our strength is in our Lord.

When that woman that you feed and clothe knows that she is not working as an individual but as the expression of the united strength of the united body of all the women in God's Church, and the power she depends on is not a power in herself, but the power of all people who believe expressed in her body. When you are conscious of that you can never forget her, and surely the way of it is approached through the Blessed Sacrament of the Body and Blood of Christ. If you realize that when we offer that Sacrifice we are actually taking part in that which He does continually, His body pleading with Him for His redeemed; His body making intercession for those out of the way, then you will not get so busy that you forget.

When you have gone back again from that Presence into the meeting of your branch you will be able to know that the work is so great that you cannot forbear praying, but you will have entered so into the spirit of your Lord that there will be no haste about it; but in the perfect confidence of perfect strength you will do that for which He is waiting, you will bring back to Him those for whom He died, for whom His heart is breaking.

Will you keep in mind that one little scene in the upper chamber? When you are broken and weary and hopeless, will you go back again and sit perfectly still, and He will come and speak to you again the same words He spoke to those at the beginning, to whom He entrusted that which you are doing to-day.

THE NOVEMBER CONFERENCE

WHEN our little company gathers at the Church Missions House on the third Thursday morning in the month we cannot help wishing that more were there. In the absence of all but a very few of the diocesan officers, we send out the story of these occasions that all may see it—and not only diocesan officers, but parish officers as well, and all members of the Auxiliary and readers of THE SPIRIT OF MISSIONS, who may care to know of those things which claim our attention and call for our continued service.

And first we must feel that the few who are privileged to meet in the Holy Communion offer in behalf of all their fellows that most sacred thanksgiving, bringing the whole Auxiliary of which they are so small a part and the missionaries in whose behalf they meet the closer before God.

And although the numbers are small, the representation is such as may influence the Auxiliary throughout its membership. On November 19 there were present of the officers, from Asheville, 1; Chicago, 1; Connecticut, 1; Delaware, 1; Georgia, 1; Long Island, 1; Newark, 3; New Jersey, 1; New York, 5; Pennsylvania, 1; besides visitors, among them one from Massachusetts, one from Oregon, and Dr. Glenton of Hankow. Thus, of the eight provinces of the Church, the First, Second, Third, Fourth, Fifth and Eighth were represented in this little gathering.

The time between 10.30 when the conference opened and 12 when the members adjourned to the chapel for noonday prayers was divided between an hour given to the conference proper, and a half-hour to a talk upon China from the Rev. A. M. Sherman of Hankow.

Mrs. Thorne of New York opened the discussion upon the question, "What is the answer of the Woman's Auxiliary to the objections urged

to-day, that the claims of the sufferings brought on by war and the stringency of the times must hinder and limit the missionary giving of the Church?"

Some of those present agreed emphatically that this plea was being made on every hand, but without waiting to dwell on its force, taking for granted that we all share in the common sense of sorrow, need and sympathy, the conference went on to consider what, under these circumstances, our attitude in the Auxiliary should be, and from what was said, we draw conclusions which may be formulated in some such way as this:

Are the people who make the argument that the needs which these war times have brought about must take all our energy and gifts, those who have been active in the Auxiliary heretofore?

If not, the Auxiliary and the mission field have lost nothing by their activity now, but rather gained. Having begun to do for others unseen and remote, when this time is over it may be easier to turn towards missionary objects, now altogether beyond their ken, the energy they have begun to exercise.

If they have been helpers in the Auxiliary before; remind them, in the first place, that if they take from their gifts to missions in order to give to the sufferers from this great war, they make the missionaries do the giving, for they are giving no more themselves than heretofore, and it is the missionary who is the loser.

Secondly, remind them that the missionaries are themselves sufferers because of the war, and tell them what Miss Ridgely writes from Cape Mount in a recent letter which we will quote in order to strengthen this position:

"Our supplies must have gotten as far as Hamburg, but the German steamers stopped almost immediately after this dreadful war broke out. The quarter's rice for the schools here luckily came on

the last steamer about the first of August. I heard that that steamer unloaded all its cargo at Monrovia and then started out again, but was captured on its way. I was so thankful that our rice arrived, as we were almost entirely out of it, and you know it is the chief diet of the people. I feel so sorry for the people of Cape Palmas, as I hear rice is so hard to get and so expensive there. Just think, they are paying \$14.40 for one bag. We are trying to make our supply last as long as possible, getting half-beaten country rice, cassada, etc., to help out with. I *hope* we shall be able to keep our girls here, but of course that will depend upon the length of the war and what supplies we can get. Two native men (St. John's boys in Mrs. Brierley's time) have been very good about sending both schools cassada, and a Liberian, whose wife was taught at the former girls' school, sent a nice basket of fruit for these girls, so you see the people here are very thoughtful of the school. We have no steamer stopping here now."

Again tell our objectors that missionaries on the field who have been sent out from Great Britain and the European countries are peculiarly straitened because of the difficulty of getting supplies from home, that our missionaries are straitening themselves, cutting down their stipends, that they may give to their fellows; that the old missionary society of England to which we owe so much is reminding our fellow workers in England that it has always been in times of stress and difficulty that new work has been planned and the workers have had grace and courage to forge ahead. What a missionary society in our Mother Church finds it possible to do we surely must teach in our more favored conditions. What if cotton in the South and lumber in the West are held back from their market, and the cost of living is high, and the circulation of money hampered? It remains for us to consider whether what we have already done is a true measure of what, even under the most hampering conditions, we can do.

We believe that these grave times are bringing to the members of the Auxiliary, as to all Christian people, a

truer realization of the seriousness of life, and that it will be an easier and not a harder thing to find that added stores of money, which is the outward evidence of an inward faith and zeal, may be given for the oncoming of Christ's kingdom. There are evidences of this on every hand. Recent visits made and reports from different sources show it. One rector finds the lack not in outside circumstances but in the spiritual vitality of his people. This is the time in which we may learn a true religion which shall show itself in works. We find that although thousands and tens of thousands of our women are sending supplies across the sea, the missionary box work of the year is continuing as usual, and one of our strongest branches reports it in better condition than ever before. One diocesan officer tells of fifty dollars in thank-offerings for the additional needs of missionaries at the present time. A group of friends which has sent seventy-five dollars per month since his consecration to the Bishop of Eastern Oregon, has resolved that this year it shall be increased to \$100. The person who sent \$100,000 through Bishop Tuttle for the furthering of our domestic missionary work found this the very time in which to make the gift. The Bishop of Pennsylvania sees no reason why the Third Province should not at this very time undertake to raise \$1,000,000 within the year. Such things as this may be done if Christian people make of pain and sorrow a fruitful soil in which to plant the seeds of a more ardent love and more worthy giving.

The members of the conference gathered at the Church Missions House in their November meeting send this message to all members of the Auxiliary, and ask that each individual make this present time a time of more unstinted service than she has ever known before.

At half past eleven Mr. Sherman

gave his talk, preceding it with a statement of the funds in hand at this time for the new St. Mary's. So far \$36,000 have been collected and promised, but there is a long road to be traveled before the school is realized, and he asked for the faith, expectation and prayers of the members of the Auxiliary that this may come to pass.

The subject of his address was one which is seldom brought before us and presents an interesting and important phase of possibilities for the Church's work in China.

THE PROBLEM OF THE CHURCH IN THE PORT CITIES OF CHINA.

When China was opened to foreign residents for the purposes of trade, they were restricted to certain cities on the coast and on the great waterways. Missionaries are allowed to live in any part of China, to go as far into the interior as they wish, but people who are in business are restricted to these port cities. And so it happens that what are known as "concessions" are to be found in all these large towns. There are British, Russian, French, German and Japanese concessions in Hankow, and the life of the inhabitants of these quarters runs side by side with the life of the native city. It is remarkable to see these European cities adjoining the ancient Hankow, for they are in every way European. There are no American concessions, as America has not requested them from the Chinese Government. One may easily see how much work for the missionary in China might be among the people of these concessions, had he only time to give to it.

There are many young men who come out in the service of the customs and in the consular service, fine, lovable, intelligent, cultivated fellows, picked men in every sense of the word. A young man who goes out as an engineer, for instance, may be chosen from among one hundred competitors; he has to pass a very stiff examination, for he is the only European, probably, on the work, with a hundred Chinese working under him, and he is responsible for all of them.

First of all to such a man coming to China, there is the question of keeping his health. The Chinese summers are so long and so hot, the climatic conditions are so trying to a European, that unless a man is very careful he soon finds himself in a serious condition. There is, of

course, the ever present temptation to drink. Many a young man who has been unaccustomed to the use of stimulants at home begins to use them at once when he reaches China. They tell you that the doctors at home admit that you must drink, there is nothing else for it, and so on.

Then, of course, there is the absence of home influence for those who have been accustomed to homes and families, and in these communities there are very few ladies, and these fine men miss the society of women tremendously. Wherever the number of ladies has increased in port cities in China a distinct and noticeable moral improvement among the young men will be seen at once. A young man who spent an evening at the home of a missionary said that the missionary's wife was the first lady to whom he had spoken in nine months. So it is easy to believe that these young men often go wrong simply because of the loneliness.

Another great danger is the laxity of the standard of heathen morality all around them, or rather of the practice. The standard in China is rather high, compared with other non-Christian nations, but the practice is very low. It has been said that the Suez Canal is the graveyard of morals, buried there by travelers who go to the Far East. It is very easy for a young man, feeling this laxity and without any influences to keep him straight, to ruin his life.

In club life there is great danger. It is the only way in which the men meet for recreation and refreshment, and outside business hours almost every moment of spare time is spent in the club, and the sports and amusements of such a life foster too often drunkenness and vices which go with it.

Another evil arises from the strong social distinctions that obtain. A man in the indoor customs service frequently will not associate with men in the outdoor service, a wholesale dealer will not have anything to do outside business relationships with a retailer, retailers are ineligible in the clubs. Unless you belong to this inner circle, you are cut off largely from your kind, and the loneliness of some of these men is the cause of a gradual deterioration, a loosening of all the bonds that hold them to their homes. As one of them said when the missionary succeeded in seeing him, after many attempts which failed until he was laid upon a bed of sickness, "What is there here but work, and what you call vice?" His home and his family had been one of the finest, he was well-trained and efficient, and yet, because of

the awful loneliness of the life, he had gone completely to pieces. Among another man's effects at the time of his death were found letters for seven years past from his mother—unopened. Many of the foreign graveyards of Chinese cities are filled with men between thirty and forty years of age.

And the final and most powerful enemy of all is an agnosticism which assails many of them. Older men of brilliant intellect get hold of them, and, bright and cultivated, the arguments of such men are beyond their power to answer, and so gradually the powers of evil shake their faith and finally destroy it and they seem lost past help.

And the effect of this upon the native population is, of course, to discredit Christianity utterly, for they think all foreigners are Christians, and so argue that if Christianity permits such practices, their own faith is much better.

So we are forced to the conclusion that Christianity must be all and more than all we have believed, to make headway against such odds!

We cannot neglect this work among our own people, we cannot live among them without trying in some slight degree to help them to live clean, temperate, upright lives. Of course, there are distinct and splendid exceptions, and the strength which they require to enable them to keep clean makes them all the stronger. But they have a mighty battle, and often theirs is a hard and lonely life. How may we reach them?

In all the trade ports where this Church is at work, we are seeking to minister to the needs of our own race. Services are maintained, and usually there is a church building. But services alone are not sufficient. Very frequently it is not considered the proper thing to go to church, and often, after a man has gone wrong, he is ashamed to be seen there.

A great part of this work must be done outside the church walls, by friendly

intercourse, visiting, and in every possible way touching the lives that so urgently need help. It seems almost impossible to reach a man who has been in the Far East for some time and has utterly neglected the spiritual side of his nature. The most hopeful thing is to try and meet the new men as they come out, and let them feel that they have a strong friend who is really interested in them and their life in China.

This all requires a great deal of time, and where there is more than one missionary in a port this work, which is called chaplaincy work, is assigned to one man. Of course, in a city like Shanghai, such a man does not do any Chinese work. In fact, he needs assistance in this foreign work. In Shanghai there is an English priest. Hankow is a large port, a very important and growing center. We urgently need a suitable man for this post. He should be young enough to be thoroughly in touch with the youthful interests and enthusiasms, and yet old enough to be the guiding, helpful friend. There is enough of this kind of work in Hankow to take a man's whole time. As it is at present, one of the missionaries (just now he is the Rev. Dr. Ridgely) gives what time he can.

We should think very sympathetically, lovingly and prayerfully of our fellow countrymen, who are exposed to the great dangers of Eastern life. The tendency is in every way to deteriorate physically, mentally, morally and spiritually. The missionaries have their aggressive Christian work to help sweeten and strengthen their own lives. They are thrown more upon God and themselves than they would be were they working at home. Those of our own race who are in business have not this great spiritual help, and even men who want to keep at concert pitch find it very difficult to do so because of all the influences that we have noted above, and the absence of all helps that are so familiar to us in Christian lands.

MISSIONARY LIBRARIES IN SCHOOLS AND COLLEGES

By Mrs. P. N. Nicholas

IN De Lancey Divinity School and in Hobart College, we have made up files of the *SPIRIT OF MISSIONS*, and are collecting some modern missionary books to go with the magazine to form a modern working mis-

sionary library. The plan is to keep the books together, and let them be free for the use of the Geneva people as well as of the two colleges.

I have just received four books and the promise of twenty-five dollars to

spend on new books, and this has made me feel immensely rich.

Now comes the difficulty of making the best choice. I should like one book on the early African missions, and one on the missions of the English Church. And could you send to the college, or to me for the college, the last reports of the Domestic and Foreign Missionary Bishops?

HAPPY HAPPENINGS IN NORTH CAROLINA

BY THE PRESIDENT OF THE BRANCH

I WISH I could tell you all about my four weeks' missionary trip through the middle and northern section of our diocese and some of my interesting experiences. At one new town where a branch has just been organized,* I found women from Virginia, South Carolina and Northern States, and, to my surprise, I found that I was the only North Carolina woman present.

At another place I found that a lovely young woman, named Mary Lamb, had taken charge of the Little Helpers, and that she was having meetings with them. She has between twenty and thirty from one to six years old. At the October meeting they knelt all around her, folded their hands and said their little prayers in unison. Then they sang two hymns, and had a little meeting and talk, and

for refreshments had animal crackers and wafers. Now, the larger ones say they want to meet and work like the big children. I came away with the loveliest impression of "Mary and her lambs."

At another place I had, besides all the members of the Auxiliary, representatives from the Methodist Episcopal, the Methodist Protestant, Presbyterian, Baptist and Roman Catholic Churches. When I finished my talk the wife of one of the presiding elders of the Methodist Church came up to me and said, "I want you to know that two days ago I made up my mind to give up my work as an officer in my missionary society because I felt so discouraged, but since I have attended this meeting I feel encouraged to keep on with it." Wasn't that fine of her to give us the credit! And don't you think our work in the Woman's Auxiliary is one of the forces which is making for Christian Unity?

THE DECEMBER CONFERENCE

The December Conference will be held Thursday 17. Holy Communion at 10 o'clock. Reports and Conference at 10.30. At 11 the Rev. A. R. Gray, D.D., will speak on Japan. Closing half-hour for questions and discussion. Prayers in the Chapel at noon.

THE JUNIOR PAGE

A MASSACHUSETTS JUNIOR AUXILIARY'S CHRISTMAS WORK

WE began our plans last summer. I wrote to a missionary friend in Japan, who has a kindergarten, ask-

ing her to send the names and photographs of her scholars who had never heard of Christ. I told her that I wished the children of our Junior Auxiliary to do some direct, personal missionary work for Japan, while studying that country. When I re-



THE CHRISTMAS CRÈCHE

ceived the names and photographs, I asked the girls of my Junior Auxiliary if they would write the story of the Birth of Jesus Christ, just as if they each one were telling it to a little girl of her own age, who had never heard the Christmas Story. Then we would all vote which story was the best, and the one who wrote the best one should have two honors: the first choice as to which little Japanese girl in the photograph her story should be sent; and secondly, the honor of dressing the Christ Child of the Christmas crèche. The fifteen boys of our Junior Auxiliary made and painted the stable of the crèche in three meetings before Christmas. The dimensions were 22x18 inches long and 12 inches in height. It is portable and can be taken all apart, folding into a box 2½ inches high, 22 inches long, and 18 inches wide.

One boy carved a very good-looking cow. They made all the figures, except one sheep and one shepherd, which were bought. The girls dressed the Christ Child, St. Mary, St. Joseph and the shepherds from pictures and Christmas cards from which they

gathered their ideas of Oriental costumes.

When finished, we placed the "Christ in the Manger" in the window of the office of the town paper in the principal square of the town. Over the stable a star was hung, with angels pasted around it, and under it the children printed the Christmas message: "Glory to God in the highest, and on earth peace, good will toward men." This became a Christmas message to every man, woman and child in the place.

At night the golden star, cut in the little box, with its angels around it, was taken away and an electric bulb placed inside and suspended from the ceiling, which produced a very pretty effect.

The children took great interest in writing their stories of the Birth of Christ, and in building the crèche, and my friend has promised to translate the stories for the Japanese children. With each letter was sent an American Christmas card, and now the children are looking forward to hearing possibly from the Japanese children.